

THE  
CHRISTIAN  
REMEMBRANCER.

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REVIEW OF NEW PUBLICATIONS.

ART. I.—*Brief Memoirs of the late Right Reverend John Thomas James, D.D. Lord Bishop of Calcutta; particularly during his Residence in India; gathered from his Letters and Papers, by EDWARD JAMES, M.A. Prebendary of Winchester, and Examining Chaplain to the Lord Bishop of the Diocese.* 8vo. Pp. xxxix. 204. London: Hatchard & Son. 1830. Price 7s. 6d.

IN taking our leave of Mr. Le Bas, we hinted that it was our intention to complete our summary view of the history of the Indian Church, by examining the biography of Bishop James. Every particle of matter relative to this subject is so deeply interesting, that we think our readers will expect, and are entitled to receive, all that a publication limited as ours can afford to communicate. With regard to the two first Bishops of the Indian Church, we have given, we apprehend, a tolerably fair outline of their conduct, difficulties, habits, dispositions, and achievements; and with regard to Heber, we have, we trust, set at rest for ever the false views of his character so sedulously propagated by designing partizans, and so readily received by their uninquiring dupes. More than this, we conceive, was not expected from us; and we should feel, and (we believe) communicate great pleasure in pursuing a similar track with regard to Bishop James. This, however, we regret to say, is not in our power. To write a memoir of a Protestant Bishop of India, or to compile one "from his letters and papers," might seem a task which must, at all events, rescue an author from the danger of dulness. Even Mrs. — (reader, supply the name; we cannot: Heber it was—"Hectoris Andromache, Pyrrhin' connubia servas?") even that lady brought forth a book of supreme interest, though consummate clumsiness,—but still, we repeat, of supreme interest, because it was compiled "from the letters and papers" of Heber. To render a book of this kind not only clumsy, but positively dull—not only ill-arranged, but

without arrangement—not only promiscuous, but positively ill-selected, might seem a task worthy to rival

“ The mighty scholiast, whose unceasing pains,  
Made Horace dull, and humbled Milton’s strains.”

But the labour has found a Hercules in Mr. James. Though interested in the Bishop, not only as a member of the same church, but by the stronger ties of a common profession and a common parentage; our biographer never appears to have been stimulated by any other sentiment than that of filling a given number of sheets. Surely if “brief memoirs” were at all allowable in such a case, their brevity should have been compensated by their richness; surely the “letters and papers” of Bishop James might have afforded to a restricted selector something more interesting to the church and the public than the freaks of “little Freddy,” with whose proceedings the reader is perpetually familiarized; the costume of the Madeira peasantry; flying fish; newspaper anecdotes like the following:—

On Friday, June 6th, he had much happiness in officiating at the marriage of Mr. Augustus Prinsep and Miss Ommanney, which took place at the cathedral. The bride was given away by the acting Governor-general, the Hon. W. B. Bayley. In the evening the party at the palace was enlivened by the musical as well as conversational talents of the Count De Vidua, an extraordinary Italian traveller, &c. &c.—Pp. 113, 114.

Or the following family picture:—

“Marianne is sitting with me in the library, finishing a drawing of the house for Mrs. Larpent. Elizabeth Ommanney and her brother Walter, are in the drawing-room. Little Freddy (*ecce iterum Crispinus!*) is asleep up stairs; Mr. Knapp employed in his own room below. The Punkahs are going merrily, and all is well.”—Pp. 84, 85.

In a confined publication like the present, we should have a right to complain of the insertion of such things at all—we *do* complain of many irrelevancies in the Life of Heber; but *there*, after we have skimmed the froth, we find abundance of wholesome and palatable materials; here, however, all is effervescence and dregs. We hope our metaphor does not savour too much of the brewery; but we know none which will convey a fairer view of the merits of the rival biographers.

We have premised thus much, in order that our readers may not be disappointed in the necessarily meagre character of those particulars which we shall have to communicate relative to Bishop James. We regret most sincerely the scantiness of our materials, and can only express our hope that something more will be done for this portion—small, but momentous—of ecclesiastical history. And having so done, we will endeavour to select a few morsels for the benefit of the reader.

The subject of these “brief memoirs” was the eldest son of Dr. Thomas James, master of Rugby school, by his second wife, Arabella,

daughter of Wm. Caldecott, Esq. He was born Jan. 23, 1786, at Rugby, where he received the rudiments of his education; from thence, at the age of twelve, he was removed to the Charterhouse, then under the direction of Dr. Raine. He was not only a good scholar, but exhibited considerable talent in drawing; and, in 1803, gained the first prize medal of the Society of Arts. In May, 1804, he entered as a commoner at Christ Church, Oxford, where he was appointed Dean's student by the late eminent Cyril Jackson. He took his degree of B. A. in 1807 (we suppose), and that of M. A. in 1810. Here he remained as one of the tutors, till the successes of the Allies, in 1813, opened the continent, when he made the tour which young men were then in the habit of taking, and which Heber had taken before him, through Sweden, Russia, and Prussia, to Vienna. In 1816, he visited Italy, and soon after his return took holy orders. He was then presented by the Dean and Chapter of Christ Church to the vicarage of Flitton with Silsoe, in Bedfordshire. Here he occupied his leisure hours in composing his works on the several schools of painters; and here he produced the work by which he is best known as an author, "*The Semi-Sceptic; or the Common Sense of Religion considered.*" In 1823, he married Marian Jane, fourth daughter of Frederick Reeves, of East Sheen, Surrey, Esq. In 1826, the intelligence of Bishop Heber's death having reached England, Dr. James was selected to be his successor.

Early in April, on the Sunday before he was to leave Flitton, a day which will not be forgotten in that village, he preached on St. Matthew x. 29, "*Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father,*"—and in the course of his sermon, he took leave of his parishioners in the following manner:—

"I have purposely chosen this passage of Scripture for this day's discourse, as conveying a doctrine with which my mind, you may be assured, is deeply impressed, and without which, in embarking for a far distant land, there could be no consolation for me and mine. I do not know that at any moment before the present, I have ever made mention of myself from this pulpit, or ever used a phrase, even personally referring, unless while speaking of those common duties which equally belong to you, to me, to all. I cannot, however, quit you, among whom I have lived so long and so happily, without some more particular and especial notice on this day; nor can I think of my separation from you, as if the tie that exists between a clergyman and his parishioners were one of an ordinary and common nature.

"I have now entered upon the tenth year of my ministry among you; may Heaven grant that I may pass the next ten years (if God spare me so long) in as much harmony and quiet, in as much peace and happiness with those around me! Well do I remember the grateful forwardness that met my exertions in forming a Sunday school when I first settled here, the gratifying and eager good sense of the parents in sending their children, the willingness of the children themselves, of whom many are now matured in life, and already exemplifying to another generation rising about them, the blessing of being able to read the Bible. Nothing of this has been forgotten by me, and, believe me, never shall be. In other little establishments, which I was desirous to form amongst you, what anxiety did I find to aid and assist my views! how many judicious hints

have I received among yourselves! and when the yearly time of gathering has arrived, with what cheerful generosity have the wealthier part of my parishioners contributed to place in my hands the means of promoting good among you! With what alacrity have they, on every occasion, met my wishes! Let me hope that these institutions, now so well established, may not be suffered to fall to the ground; and that, when the time of year comes round again, though far away, I may yet think, that this union of charity and industry is still flourishing as it used to do; let me hope that the new year will still be ushered in with as much pleasure as heretofore, and that those who have it in their power to give, will still remember, that *he that giveth unto the poor, lendeth unto the Lord!*

"Among those whom I have attended on the sick bed, how many have I heard express with their dying lips, their Christian reliance in the promise of a better world, and declare their steadfast faith in the merits of the Redeemer. Some, too, I have surely seen, who, having recovered from sickness, have taken the wholesome chastisement as a warning to lead the rest of their lives in the fear of God, and I trust will continue to go on their way rejoicing. Let me hope that these feelings may yet be improved among you, and that my last words may be remembered as bidding you to feel in heart that trust in the Lord which every one professes with his lips; let it be *felt* as well as *uttered*; let it guide your actions; and the sense of the presence of an unseen Saviour will not fail to support you under your sorrows, and confirm your hopes.—Lastly, neglect not family prayer: be assured, again and again, the Lord will ever mercifully hear the voice that *crieth unto him daily*.

"In going from hence to other duties, in a distant land, in God is my hope and my trust. There is *One that keepeth Israel*—there is *He that shall neither slumber nor sleep*, and he will be our defence upon our right hand, so that *the sun shall not burn us by day, neither the moon by night*."—Pp. xxiii—xxvii.

He left Flitton on the following day. His University conferred on him by diploma the degree of D.D.; and on Whitsunday, June 3, 1827, he was consecrated at Lambeth palace, Bishop of Calcutta.

We give the following as indicative of that policy which Bishop James intended to adopt, and which we believe he adopted—the wise and apostolical plan of his illustrious predecessor—CONCILIATION WITHOUT COMPROMISE. It is from his Address to the Society for the Propagation of the Gospel.

"If ever there was a man well calculated to lay the corner-stone of the church establishment in a foreign land—ever one whose correctness and precision of judgment, whose uncompromising firmness of mind, whose piety and learning fitted him for such a purpose, it was Bishop Middleton—one who never swerved from that path which his Christianly-formed conscience told him was the true one,—one who, if ever man did, 'dugged deep, and laid his foundation on the rock.'

"Nor were those peculiarities less striking in themselves, however different in their nature, which belonged to that generous and highly-gifted individual, whose loss we more recently have mourned: his it was to conciliate, to soothe, to subdue: it was his to win over by his openness and frankness of manner, all that had else beset his path, and to unite all those varying discordant humours that too often arise to perplex and confound the zealous advocate of the Christian cause; while, by the splendour of his talents, he kindled a new flame, and all around him felt proud in being able to shew a sympathy with a mind like that of Heber.

"For myself, my path is clear and open: an humbler task, and yet one which, if Heaven spares me a term of years, may not pass without fruit: be it mine to aim at producing a closer union of the Christian body in general, and to endeavour



*to present a LESS BROKEN PHALANX THAN HERETOFORE to the enemies of the cross.* It is for this purpose that honour, wealth, and dignity, are given to the station to which it has pleased his Majesty's government to appoint me: it is for this purpose, to produce Christian harmony and union, that every true church establishment is formed; not by a system of terror, not by inquisitorial means, but by that mild and genial influence which such institutions shed on those around:—by adopting in those institutions such principles as long experience has taught us are sound and secure, by forming ourselves on those ideas which the habits and practice of the world have shown us are absolutely necessary to the safety of our moral constitution.—Pp. xxx. xxxi.

On the 14th of July the Bishop sailed for Calcutta; on the 15th of October he arrived at the Cape of Good Hope, where he entered on his episcopal cares; for although not within the limits of his diocese, it was thought expedient that his functions should be allowed to commence from that place. Accordingly, before his departure, the Bishop had the satisfaction of consecrating a piece of land allotted for a church, and another to be used as a burying-ground. He also held a confirmation, and presided at a meeting of the Cape District Society for Promoting Christian Knowledge. On the 18th of January, 1828, he landed at Calcutta.

From this point we shall endeavour to make the best use we can of our very insufficient materials. An early claim on the Bishop's attention was found in the absence of parochial or ecclesiastical districts. The Company's chaplains, hitherto, had no pastoral limits assigned them, but were only expected to discharge the public duties of those professions, and those not very regularly. This evil was remedied. We concur in what follows:—

The Bishop had always expressed his opinion with regard to those chapels in London, and other populous places in England, which had been opened for divine worship, without any parochial districts being assigned to them—that it was an innovation on the church, and a departure from its constitution, which our forefathers never contemplated, and which our posterity will have to lament in the broken attachment it will cause, unless a remedy be applied by ourselves;—and acting upon this principle, when he found a similar system to prevail throughout the extensive diocese over which he was called to preside, he set himself directly to strengthen the establishment of the church, and further the object for which it was first ordained, by introducing among his clergy that pastoral superintendence of their congregations which is technically called “cure of souls;” and thus assimilating, as much as possible, the duties of a minister of the church in India with those of a parish priest in England,—the weekly visitor and friend of his people, rather than of the Sunday preacher unconnected with his flock. And beginning with the division of Calcutta into such parochial districts, he had the satisfaction to find that the Governor-general, and the members of the council, entirely coincided with him in his views of the benefits that would arise.—Pp. 133, 134.

Two services on Sunday were generally required, that of the morning, in compliance with the climate, being somewhat abridged from the English form.

Bishop James regarded the College of Calcutta as capable of becoming the most effective means of affording to India a learned and

zealous clergy, qualified for the arduous service of missions. To restrain the clerical students from irregular conduct and improper society, he required them to wear cassocks of black china crape, suitable to the climate, and not admitting an immediate removal, like the common gown. He also gave effect to the College statute which appoints a syndicate of the press.

The Bishop always spoke with pleasure of his being the almoner of the venerable Society for Promoting Christian Knowledge: he had already been the bearer of their liberal contribution to the wants of the church which is rising, notwithstanding all discouragements, at the Cape; and he had a vote of credit to a considerable amount, (1000*l*.) with which he hoped to have many opportunities of forwarding their truly evangelical designs in the course of his journeys through the provinces: from this sum he now gave three hundred rupees towards the expense of translating and publishing Bishop Porteus's Evidences, in the Armenian language.—P. 65.

On May 15th, the Bishop had the satisfaction of consecrating the College chapel.

The important subject of an establishment for sick missionaries, occupied much of the Bishop's attention.

The following is the substance of the information they (the Bishop and Archdeacon Robinson) had collected on this subject, which will probably be thought interesting.

Ootakamund is considered the most eligible point on the hills for such a purpose, as far as coolness of climate is concerned; and it is, besides, the residence of Mr. Sullivan, the collector, a well-disposed and intelligent man, who would gladly give his assistance in forwarding any scheme of usefulness. The government, however, are building quarters there for sick officers, and it is therefore probable there will be a chaplain eventually stationed at the place. The Church Missionary Society, also, have purchased a house there, as a seminary for the sons of their missionaries, and of other European residents in India; an institution which promises much benefit to the rising generation. The native population of Ootakamund is not more than five hundred, and does not increase. Infanticide was formerly known to be practised there, and its existence is still suspected.

Another station much recommended is Drinhutty, sixteen miles from Ootakamund. The climate here, though four degrees warmer, is preferred by many, as being on the eastern side of the highest point of the hills, and therefore sheltered from the violence of the Malabar monsoon. The facilities for a missionary establishment at this place have been, and still are, very great, but will decrease every day. The natives, who are a fine race of men, and amount, in Drinhutty and its vicinity, to five or six thousand, have no caste, no temples, nor any nearer approach to them than a house of public revelry; but the great intercourse they have lately had with the men of the plains is daily introducing Hindoo distinctions; the mark on the forehead, abstaining from meats, &c. being already partially adopted, but still, it is said, without any regular instruction in Hinduism. The establishment of a missionary station, and a circle of schools in that neighbourhood, both the Bishop and Archdeacon thought would be a most desirable object.—Pp. 103—105.

The information sent from Delhi is as follows:—

At Kote-Ghur, which is situated on the hills at the northern boundary of Simour, the number of inhabitants is about two hundred; at Rampoor, the capital of the Bussahur country, there are about five hundred. At this place are two annual fairs, at which the cloth, sugar, cotton, and indigo of the plains, are exchanged for shawl-wool, tea, and China-cloths; to these great multitudes

resort from Kunawur, and the Tartar Chinese villages, beyond the snowy range, as well as from Cashmere, and other districts, with which a communication might be opened by the residence of an intelligent and judicious missionary, at either of the above places, and copies of the Scriptures eventually introduced. The climate would be well adapted as a retreat for sick missionaries of the northern stations; and the hill people, being less enslaved by caste, would be more readily led to abandon their present superstitions. The language, as far as Rampoor, is Hindostanee; beyond that town, it is Tibetan. There is an enterprising Hungarian gentleman now in Kunawur, preparing a dictionary and grammar, which will greatly facilitate the labours of missionaries in acquiring the language.

The hills about Bareilly are nearer than those of Kote-Ghur, but the approach to them is closed for a great portion of the year by a belt of jungle, which it is dangerous even to natives to pass. Still many eligible situations might here be found, and it would be desirable to select one, where Europeans and their Hindostanee camp followers have not penetrated; for it is invariably found, that they corrupt the simplicity of the people, and greatly add to their prejudices. The most advantageous mode of proceeding among these people would be, for the wife of a resident missionary to open a school for girls; the parents would easily be induced to send them, as there is already an opinion gaining ground of the superiority of girls educated in English schools, over the rest of their countrywomen; and when a father parts with his daughter in marriage, he makes a sale of her, receiving ten or twenty rupees according to her estimated worth, and as the bargain may be. These women, carrying with them the principles in which they are brought up, might be expected to have much influence in after life. The character of the hill people is vigorous and animated, and greatly superior to those of the plains. They are particularly fond of imitating European improvements; and there can be no doubt, that they are more prepared to listen to missionaries than those of the hills near Bhagulpoor or the Garrow country.—Pp. 105—107.

Before the Bishop set out for his first general visitation, he sent questions on the following subjects to the chaplains of the different stations:—

1. As to the extent of the district under his care.
2. The number of churches, or other places of Christian worship, within its limits.
3. The usual number of the congregations who attend.
4. Whether the sick are visited; and how many such visits have been paid within the last week or month?
5. Whether the chaplain has been absent during the last year; and for how many days?
6. How was his place supplied?
7. How many schools he inspects?
8. How often he catechises the children?
9. Whether there are any funds for charitable purposes within the district?
10. By whom such funds are managed?
11. How often in the year the sacrament of the Lord's supper is administered?
12. How the sacramental alms are appropriated?
13. Whether there are trustees of the church or bungalow? or to whose care is it entrusted?
14. Whether there is any establishment allowed for a clerk, *ferashes*, *bearers*, &c.?
15. Whether there are a Bible and Prayer Book, a surplice, plate and linen for the communion table, &c.?
16. Whether the chaplain had any remarks or complaints to make?—Pp. 136, 137.

It did not please Providence that these returns should be made. Shortly after the issue, the Bishop was attacked by his fatal illness. From this period the narrative becomes interesting—not as connected with the history of the Indian Church, from which it still maintains its respectful distance, but as an authentic record of the last days of a Christian and a Churchman.

On the first attack of his illness, the Bishop was advised to commence his visitation of the upper provinces, it being thought that the change of scene and climate, more especially the latter, and the comparative leisure of the progress, might recruit his exhausted powers. Every exertion was made, and the Bishop, performing his official duties on his route, arrived on the 16th of July at Bhagulpoor, where he was "with difficulty moved on shore to the house of Mr. Nesbit, the magistrate." His medical advisers then pronounced an immediate return to Calcutta necessary, preparatory to getting him out to sea. From this moment, the Bishop abandoned all thought of retaining an office the duties of which the climate manifestly would not permit him to exercise. He wrote therefore to the Bishop of London (now Archbishop of Canterbury), to intimate his intention. On the 31st, the Bishop again arrived at Calcutta, on his progress out to sea. His medical attendant ordered him to be immediately transferred to the vessel which was to receive him. On the 9th of August he reached the *Marquis Huntly*, lying below Diamond Harbour. For some days, he was apparently convalescent, though his medical attendants were of a different opinion, which they communicated to Mrs. James.

We shall now take up the words of the narrator, assured that they will be read with the deepest interest :

None but those who have themselves felt the anguish of watching the close approach of the severest of all the trials to which our fallen nature is liable, can imagine, either what her feelings were on hearing this, or how great the exertions she made to smother them when she found that it was still necessary for his good that she should do so. Having sought where to weep, and to commune with God, she returned to the bedside, from which it was now become doubly painful to her to be absent for a single moment.

On Sunday, the 17th, after she had read to him, amongst other scriptures, the eighteenth chapter of St. Matthew, he remained collected long enough to give utterance to a beautiful train of reflections on the ministration of spirits in the immediate presence of God, into which his thoughts fell on her pausing at the tenth verse, where our Saviour, speaking of children, says, "I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven."

On the following Thursday, a great alteration for the worse had taken place, though he still thought himself better, and his mind, when free from delirium, was cheerful as it had always been, and full of hopes of recovery. It now became evident, however, that the most alarming symptoms were rapidly gaining ground; that human skill could do no more, and that his end was fast approaching. Mrs. James seeing this, made up her mind, with the fortitude which became her, to the trying task of communicating to him the awful truth.

Great, indeed, was her agony in this afflicting hour; but God was merciful, and granted to her prayers that help which is never sought in vain, by them that have learned to seek it right; her sobs were suppressed for the sake of him whose slumbers she was watching: sad and wan as he looked, she knew it was but sleep: she felt it would be wrong in her to let him wake and find her weeping; and besides, whenever he opened his eyes, and looked on her, it was always with a smile, and the expression of an affectionate fear lest she should be tired with fanning away the flies and musquitos.

It had been his delight, that she should regularly read to him some portion of the Scriptures every morning, since illness had rendered him incapable of reading for himself; and on this occasion she made a selection of passages from the Book of Psalms to lead to the communication it was her painful duty to make. Knowing, as she did, every thought of his heart,—how little he imagined that his death was so near, and at the same time, how calmly and resignedly he would bear it,—she disclosed to him the delusiveness of his hopes, and the reality of his situation. The way in which he received this unexpected intelligence exemplified strikingly the virtues of resignation and pious submission to the will of God, and gave a practical proof, far beyond any that words could give, how prepared he was to die. After a momentary pause, he thanked her most warmly, and said, “If it is so, my hope and my firm faith are in Jesus Christ!” He was then silent, and soon fell into a quiet sleep; on awaking, he again expressed, in the most tender manner, his thankfulness for the unreserved communication which she had made to him. He afterwards fixed that they should receive the holy sacrament together the next morning; and at intervals, in the course of that afternoon, calmly gave directions about his papers; and having instructed Mr. Knapp to add a few lines, which he dictated, to a document relating to the Bishop’s College at Calcutta, (which was now his latest, as, on his arrival, it had been his earliest care!) with great effort he held the pen, while his hand was guided to make his signature to it; and having done that, he said, “Now every thing is off my mind!”

The next morning he received the sacrament with Mrs. James, at the hands of Mr. Knapp. During the administration of the rite, he was quite collected, and afterwards shewed the subject on which his thoughts were dwelling, by making many Christian reflections on the state of the soul, as strength remained for utterance, which was now only in a low whisper. He expressed, also, his confident hope, that as he had given up his prospects in England, his health, and his life, for the sake of the church, something would be done for his widowed wife, and his fatherless children.

As evening came on, it was evident his strength was sinking, and that the hour which was to close his useful and active life was now drawing near. The pulse, though at 170, could hardly be felt to beat. The feet became cold, and the eyes dull, the hands refused any longer to answer the grasp of affection—he sunk into a dose, and at nine o’clock quietly breathed his last.—Pp. 171–176.

The following extract from the Bishop’s pocket-book, written before his departure for India, will not diminish the interest of the preceding narrative :

“As for death, no one who has, in the course of his life, from illness or any other cause, once made up his mind to contemplate it calmly and religiously—no one who has ever resolutely regarded the hour of his dissolution as at hand, ever loses the calming and soothing influence which that hour has once produced upon his soul: he will feel, because at such an hour he *has* felt, how unsearchable are the ways of Him that ruleth over all; he will believe, because he *has then* believed, that there is a saving mercy beyond the grave, and that faith in the Redeemer is the only thing that can bring a man peace at the last. And that feeling once attained, the sting and the pain of death are gone, and the joy in believing is full.”—Pp. 178, 179.

Thus, from the materials before us, the Bishop appears to have been no unworthy successor even of such men as Middleton and Heber; he had not perhaps the energy of either, the profundity of the one, or the brilliancy of the other; but he combined Middleton's decision with Heber's love of peace—qualities so highly necessary, especially in the episcopal chair of Calcutta: not, however, that we would insinuate that either of those eminent individuals was deficient in the quality which most conspicuously distinguished the other. Serene and steady piety, rectitude of intent, and activity of execution, are graces which will ever be associated with the memory of Bishop James.

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ART. II.—1. *The Nature and true Value of Church Property examined, in a Charge delivered to the Clergy of the Archdeaconry of Colchester, in June, 1831. By WILLIAM ROWE LYALL, A.M. Archdeacon of Colchester; Rector of Fairsted and Weeley, in the County of Essex.* Pp. 35. London: Rivingtons. 1831.

2. *Church Property in Danger: or, an Answer to the Charge of the Ven. Archdeacon Lyall, on the Nature and true Value of Church Property; delivered to the Clergy of the Archdeaconry of Colchester, in June, 1831. By an OBSERVER.* Pp. 23. Chelmsford: Copland. 1831.

3. *A Word of Plain Truth for the Church; being an Answer to the Author of a Reply to Archdeacon Lyall's Charge. By a CHURCHMAN.* Pp. 16. Chelmsford: Guy. 1831.

IN all probability we should have contented ourselves with directing the attention of our readers to the able Charge of the Archdeacon of Colchester in a brief literary notice, had not the virulent attack of "an Observer" rendered it necessary to expose his ignorance, or rather, perhaps, his wilful and wicked misrepresentations. The vital importance of the subject discussed in the Charge, as well as the temperate and manly tone in which it is treated, and the critical aspect of the times which has led to the discussion, were of themselves sufficient to claim the attention of the Clergy at large; so that an analysis of its contents to our pages would have been a work of supererogation. There is satisfactory evidence indeed of the interest which has been excited by Mr. Lyall's observations, in the attempt which has been made to envelope with abuse what it was impossible to confute by argument; and to wound by dark insinuations a character, which it was otherwise impossible to assail. Can the writer of the unmanly remark at p. 13 of the pamphlet before us, read it over to himself



without a blush of shame, and a feeling of self-reproach, for the spirit of malevolence in which it was written? Such a remark could only have proceeded from a consciousness of the extreme weakness of the cause in which the assailant was embarked, and the necessity of bolstering up unfounded assertions and inconclusive reasonings by gratuitous abuse and venomous slander. The crime of holding an archdeaconry and two rectories is sufficient, in some minds, to deprive a man of every claim to courtesy and respect; and a dignitary of the Church, however exalted his attainments, and however exemplary his character, is considered by a certain class of declaimers, who arrogate to themselves an exclusive title to *liberality* of sentiment, as fair game for the most illiberal speculations. But we must leave our Observer to the quiet enjoyment of his own reflections on this head; assuring him, that the only pang which his reproaches will cause to the amiable individual against whom they are aimed, will be that of sorrow for the heartlessness of him who could frame them.

After searching in vain for any thing in the shape of an argument in the tract, which calls itself "An Answer" to the Charge of Archdeacon Lyall, we have thought it advisable to state some of the principal charges contained in it, and place against them, by way of refutation, the passages in the Charge which they are themselves intended to refute. This method will afford an opportunity of making some valuable extracts from the one, and exposing the unfounded statements of the other. Before we proceed, however, to this analysis, we may briefly advert to the insinuation with which the "Answer" commences, and which is wound up into a direct accusation afterwards; that

When the whole Clergy of the Archdeaconry of Colchester, professing "to be moved by the Holy Spirit" to the office of the Christian ministry, and having on their hands the eternal interests of thousands of their perishing parishioners, meet, they can find no other subject for discussion within the hallowed precincts of the house of God, than the temporalities of their various livings, and the security, permanency, and increase, of those unjust imposts, which have no sanction from the Bible, and which the present enlightened tone of public opinion plainly and unequivocally condemns.—Pp. 8, 9.

Now the writer either did know, or ought to have known, that this assertion is neither more nor less than a *positive untruth*. Not only was the Archdeacon's Charge, according to the invariable custom upon such occasions, preceded by the service of the Church, and a sermon on some subject connected with the ministerial duties, but the Charge itself is introduced by divers topics of ecclesiastical inquiry, and concludes with a recommendation to the Clergy to

Know nothing, so far as regards their ministerial functions, save Jesus Christ, and him crucified; and in all their exhortations, to let it plainly appear that they have no temporal interest to serve in seeking the respect and confidence of the people, but that the main desire and prayer of their heart to God in their behalf is, that they might be saved.—P. 34.



With a wish that his reply "should appear to be written in a fair and candid manner,"—the sincerity of this wish, by the way, is more than questionable—our "Observer" accompanies an acrimonious tirade against the harmony and good feeling prevailing in the Church, and some remarks on the subject of toleration, founded upon the following passage in the Charge :

I do not believe that, since the Reformation, there ever was a period in this country, when the Church of England was more at peace and unity within herself, or possessed stronger claims upon the regard and affections of her members. Never was there a period when there was more learning and talent, more activity and propriety of conduct among her ministers ; nor when the great truths of the Gospel were laid more fully before the people, or more zealously enforced. And if the claims of the Church are as great at the present, as they have ever been at any former period, upon the respect and attachment of her own members, her claims to forbearance, at least, and to the absence of all acrimonious opposition, from those who dissent from her doctrine or discipline, are not less evident ; for the toleration which they enjoy is at present complete and entire.—P. 10.

Now it is very clear that the Archdeacon did not mean to say, that there was no difference of opinion on certain points of doctrine ; but, that whatever difference there might be in this respect, there was far less ill-will, and far more charity, in the conduct of those who differed with each other, than had recently been unhappily prevalent. Now this is so notoriously the fact, that any one at all acquainted with clerical affairs would never have cared to question it ; so that the sneers about the "*visitorial* addresses of one Archdeacon, and the *visitorial* addresses of another," have just nothing at all to do with the business. With respect to the works of Mr. Beverly, Acaster, and some others to which the Observer refers, as exemplifying the fact of a want of good feeling in the Church, it may be enough to remark that Mr. Beverly, if he is not mad, which is perhaps the more charitable supposition, is no less a Dissenter than himself ; and that the rest, though we are by no means disposed to think favourably of the tendency of their writings, would shrink from supporting the errors which he has laid upon them. As to toleration, our author evidently does not understand what it means. The Church is not *intolerant* in claiming its own rights, established by law ; but the State is *tolerant* in allowing those who dissent from the national worship to follow their own course without molestation. Reverting for a moment, however, to the imputed disunion among the members of the Church, it is surely not for a Dissenter to throw the first stone, even if the charge were true. From James's "*Christian Fellowship*,"\* another gratuitous attack upon the Church of England, we take leave to extract a few passages, which certainly come from a credible source, illustrative of the harmony which exists among seceders from the Establishment :—

\* We refer our readers, for an excellent refutation of this work, to a tract entitled, "*The Church of England and Dissent*," by John Cawood, M.A. Published by Seeley.

"Instead of seeking the good of the whole, the feeling of too many of our members is, 'I will have my way.' Such a spirit is the source of all the evils to which our churches are *ever* exposed, and of which, it must be confessed, they are but too frequently the miserable victims! Church meetings become 'a court of common pleas'—and it is necessary 'to bind over to keep the peace!'

"It does not unfrequently happen, when two or more churches of the same denomination exist in a town, a most unhappy, unscriptural, disgraceful temper is manifested towards each other. All the feelings of envy, jealousy and ill-will, are cherished and displayed with as much or more bitterness than two rival tradesmen would exhibit in the most determined opposition of interests! This is peculiarly the case where two churches have been formed by a schism out of one. Oftentimes the feud has been perpetuated through one generation, and has been bequeathed to the generation following!!! I have known cases in which both the minister and his flock have refused even the civilities of ordinary intercourse to those who have left their church to associate with another!"

After accusing the Archdeacon of "resorting to misrepresentation," and taking advantage of a garbled sentence in the Charge to under-value, on the writer's authority, the benefits of an Established Church, the "Observer" falls foul of a sermon of the Bishop of London, upon a passage on which he builds a sneer at "the usefulness of the parochial Clergy," and exults in the prospect of obtaining "quite as efficient a class of pastors, at about one-twentieth of the expense." The misrepresentation which he would fain charge upon the Archdeacon, is an inference from the statements of two American writers, respecting the want of adequate religious instruction in America, which tend to prove the more efficient labours of an Established Clergy. In order to make out this said misrepresentation, which, at all events, could not be attributed to the Archdeacon, who quotes *his authority*, we are treated with a tabular view (p. 12) of the state of the American Church, formed upon *no assigned authority at all*, save the writer's *ipse dixit*. We leave it to our readers to decide which method of proceeding looks most like misrepresentation, and furnish them with Mr. Lyall's observations to help them to a conclusion. Having pointed to the benefit resulting from the provision for the Clergy in those parts of the country which are too poor to pay for it themselves, he thus remarks:—

In answer to this, however, we shall be reminded of the United States of America. There is no Established Church in that country, we are told; and yet the knowledge of Christianity is still preserved among her people. It is very true that there is no Established Church in that country; but neither have the Americans a king, nor an hereditary nobility; and why, without further inquiry, we are to seek examples from them in matters of religion, more than in matters of civil government, I am yet to learn. But they who speak with so little doubt or

hesitation of the advantages which America derives from the absence of any established form of religion, forget to tell us what is the actual state of religion among her population; although this, in point of fact, is the whole subject in question. No one pretends that Christianity cannot exist except where there is an Established Church; the doubt is, as to the state in which it will be found, under such circumstances, among the people at large. Let us then hear the language in which their own writers express themselves on this subject, as they may be supposed to reason with better knowledge of the facts than the writers of mere party pamphlets are likely to possess. It would be easy to accumulate extracts on this head, but I shall content myself with two, as specimens of a much larger number which might easily be produced. The first from Mr. Bristed, the author of the work called *America and her Resources*; the other from Dr. Mason's *Plea for Catholic Communion*: both of them writers of unimpeachable credit, and warmly attached to the country of their birth. "Full three millions of our people," says the first-mentioned writer, that is, more than one-third of the then population of the United States, "are altogether destitute of Christian ordinances; and as the population of this country increases with a rapidity hitherto unexampled in the history of nations, unless some effectual means be adopted to spread the light of the gospel over those sections of the union which now lie prostrate in all the darkness of unregenerated depravity, before half a century shall have elapsed, our federative republic will number within its bosom more than twenty millions of unbaptized infidels." You see then what are the effects of leaving the support of religion to the free bounty of the people, as it respects the ministration of the word and ordinances of the Gospel; I shall next present you with an extract to shew what are the *consequences* of this state of things, as regards the religious condition of the *community*. "Sanctuary," says Dr. Mason, speaking of the western portion of the union, "they have none; they lose by degrees their anxiety for the institutions of Christ; their feeble substitutes, the small social meetings, without the minister of grace, soon die away; their Sabbaths are Pagan; their children grow up in ignorance, vice, and unbelief; their land, which smiles around them like a garden of Eden, presents one unbroken scene of spiritual desolation. In the course of one or two generations the knowledge of God is almost obliterated; the name of Jesus is a foreign sound; his salvation an occult science . . . . . We have already a population of some millions of our own colour, flesh, and blood, nearly as destitute of evangelical mercies as the savage who yells on the banks of the Missouri."—Pp. 14—16.

At p. 10, the Observer had stated that "the majority of the inhabitants of this county (*Essex*,) who attend any place of worship, esteem it their duty to assemble in the chapels of the various classes of Dissenters;" thence inferring the negligence of the Clergy, who are "so extravagantly paid." On the subject of the revenues of the Church, a valued correspondent, in his letters touching the "*Black-Book*," has set the matter in so clear and correct a view, that we might safely leave the matter in his hands. The following quotation, however, is indispensable:—

The enormous expense of the present establishment! Now, supposing it to be as great as is generally stated, yet expense to whom? I would ask. Not to the poor; that is not pretended. Not to the householders in our large towns; for they contribute nothing to the support of the clergy, except in the shape of fees for services actually performed. Not to the farmer; for he is quite aware that what he pays in tithes is subtracted from his rent, and would be added to it were there no church to be maintained. Not to the land-owner; for if the tithes were done away to-morrow, he cannot be so ignorant as to suppose that they would be made a present of to him. Not to the state; for the tithes never belonged to the

state. The documents are innumerable which still exist, with the very names of the individuals by whom they were allotted to the church, many hundred years, for the most part, before the land from which they accrue, came into the possession of the ancestors of any persons now alive. As well might we talk of the expense which the state is at, in our universities and public schools, in our hospitals and alms-houses; all of which, like the church, are institutions for the public use, but which are supported by property that belonged to individuals. As well, indeed, might we talk of the expense to the state of supporting an hereditary nobility, or a class of private gentlemen.

The difference between the property of a clergyman and that of a private gentleman, is not, that the one belongs to the state, and that the other is a man's own; for more than two-thirds of all the benefices in England are the property of individuals, and part of their estate; and as the remainder are enjoyed under the sanctity of laws, which acknowledge no such distinction, the tithes belong to the clergyman by precisely the same right as the rent does to the landlord. The difference is this; the private gentleman has no clauses in his lease compelling him to the performance of any duties; he enjoys his estate *gratis*; the clergyman is obliged to preach the word and to administer the ordinances of the gospel, and is expected, moreover, to set an example in his own person of those duties which he teaches others.—Pp. 17—19.

We shall not stop to notice the unworthy quibble, by which this last observation of the Archdeacon is perverted into a "hardship." The meaning will be sufficiently obvious to any one who "wishes to appear fair and candid." The calculation, however, by which our "Observer" fixes the average of Churchmen and Dissenters is so remarkable, that we cannot pass it by without notice.

Taking the number of benefices as you state, at 12,000, with 250 hearers each, will give us 3,000,000 of attendants at the parish churches, which are quite as many as do generally attend; it being now pretty extensively admitted, that the different classes of Dissenters, with the Catholics, number in England about 6,000,000; the remaining 3,600,000 never attending a place of worship, can hardly be considered as forming part of any denomination.—P. 13.

Now there is evidently here one mode of reckoning for the Church, and another for the Conventicle. From the former, all those are excluded who do not *attend* public worship, while all who attend neither Church nor Chapel are enlisted in the ranks of the latter. Really this dealing, Mr. "Observer," is of a very flimsy honesty, and betrays a want of "fairness and candour" not very accordant with the wish expressed at the outset of your Answer. Neither is there much of "fairness" or "candour" in applying a passage from a Charge of the Bishop of Llandaff (p. 15) generally, which was never intended to extend beyond his immediate diocese. It is a falsehood, and a wilful falsehood, that

Nearly four-fifths of the people are left, as it respects their paid and legal pastor, "as sheep without a shepherd," whom some never see for five, ten, fifteen, twenty, and even thirty years together.—P. 16.

The rest of the abuse in this "Answer" is beneath contempt.

We are glad to see that this calumniator, for so he is, has been answered, and, on the whole, well answered, by a "Churchman" of

the Archdeaconry. We have read his pamphlet with pleasure and profit, but, at the same time, not altogether without pain. The closing sentiments are certainly not in accordance with our own, so far as the "Test Act" and the "Relief Bill" are concerned; and there are points in his own pamphlet which prove the questionable policy of these measures. With respect to his "desired alterations," also, the writer's language is too vague and unqualified; for, though we have little doubt that we should coincide in opinion on the points to which he alludes, it is scarcely prudent, at the present time, to make any concessions, of which the most unfair advantages will be *systematically* taken. There are enemies abroad, ready to misinterpret every expression of the "fair and candid" Churchman; while, on the other hand, mistatements of every kind are industriously circulated. The sensible conclusion of the Archdeacon's Charge, with which we shall also close our remarks, exactly coincides with our own ideas on this important subject.

I am not so sanguine as to believe, that any thing which I have said, even admitting it to be just and true, will change the feeling with which the authors of those mistatements are evidently actuated. "They hated me before they hated you," said Christ to his apostles. It is not because a church establishment is useless to religion, that it has now so many active enemies, but because it is the main support of religion in this country; it is not the indolence, or ignorance, or vicious lives of churchmen, which excite that malevolence by which our order is assailed; that which is disliked is the activity, the learning, the zeal, and piety which distinguish both the heads of the church in the present day, as well as the great majority of the parochial clergy; and the influence of which, more than any other obstacle, stands between a class of politicians in this country, and the designs at which they evidently aim. But the persecution of those who think and feel in this manner, is an evil which we must be content to bear with, until it shall please God to change their hearts. The present state of the public mind is not one which can be permanent: all excesses of opinion, arising out of temporary excitement, much necessarily be short-lived. In the meantime there can be no doubt as to the part which it becomes us to take. The church has no interest in upholding abuses that are clearly proved to be such; but there are few subjects on which the voice of mere public opinion can be less safely depended upon, or in which innovation, merely as such, ought more to be resisted. I trust, then, that no blind apprehension of consequences, of which we are most fallible judges, that no temptation of fear, the worst of counsellors in times of danger, will be made a reason for changes of any kind, not otherwise desirable; and, above all, that the clergy will not set an example of attempting to disarm the hostility of their adversaries by any mean compliances, or any compromise of the principles which they sincerely entertain. Those principles are well known; they have carried the church through as fierce trials in former times, as any we are at present likely to encounter; and let us feel assured, that to abandon them now, will not conciliate the support of any party; but, on the contrary, will only justify the prejudices of those who wish us ill, and supply arguments which they will not fail to use against us.—Pp. 32—34.

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ART. III.—*Scriptural Qualifications for the Christian Ministry: a Sermon, preached at St. Andrew's, Plymouth, on the 3d of June, 1831, at the Annual Visitation of the Venerable the Archdeacon of Totness. By the Rev. ROBERT COX, M. A. Curate of Stonehouse.*

WE are not surprised that the Sermon before us was published at the request of the Clergy. The piety and good sense of the writer, reflected by this exercise of sound judgment on the part of his hearers, is equally creditable to both. In these our days, "the head is sick, and the whole heart is faint," beating wearily in the breast of many a conscientious, sober-minded minister, at the stumbling-blocks with which he is on all sides beset, and the dreary prospects opening upon him on every side. His difficulties consist in ascertaining what is his real line of duty, when so many of every variety of shade and character have each their favourite theory, every deviation from which is denounced as a shipwreck of their faith, and the earnest of everlasting misery. On one hand, we have vehement expounders of the dark sayings of revelation, announcing themselves to the world as the appointed prophets of the Lord, and uttering impatient railings against those who will not give ear unto their report. On another, we have those who claim respect from the multitude as chosen vessels, on whom the Deity has condescended to pour forth the more visible workings of his Holy Spirit; and on another a vast, we may almost add, a fearfully increasing host, who, decrying the use of those rational powers, and the exercise of those intellectual talents and gifts, which God has imparted for the enlargement of the human mind and the social welfare of civilized society, denounce, in harsh and unmeasured terms, the cultivation of science and advancement of all learning, not directly and solely dedicated to what they term the service of God. All these rival parties converging and uniting in one central point, that he who does not unequivocally sever from his ministerial creed of duties, all intercourse with the world,—its enjoyments,—its lighter occupations and pursuits, is not only himself running in the way that leadeth unto death, but, as a blind leader of the blind, is awfully conducting others in his pathway to perdition. These are fearful signs of the times; and many a heavy sigh will the humble Christian heave when he looks around him on his journey of life. And still more poignant must be the grief of that minister, who, sincerely wishing to do his duty, feels doubtful which course to pursue, and how with soundest judgment to stem a current, urging thousands and ten thousands between the nearly impinging dangers of fanaticism or infidelity.

Far be it from us to breathe a whisper of doubt upon the sincerity of these several claimants to what they assume to be infallible tests of religion, pure and undefiled. That they are sincere we fully believe; that their object is to raise their followers above the world,



and lead the way to brighter realms, we are ready to admit ; but unless sincerity of heart and singleness of mind are allowed to be inseparable from truth, we must protest against the verdict they pronounce. The experience of ages, and the pages of history, teem with facts upon facts, proving, beyond the shadow of a doubt, that the wildest enthusiasts and most preposterous pretenders to missions from heaven, have invariably held the same opinions, and denounced with equal warmth all who in soberness of mind had no part nor lot with them. We have been led into these observations by a perusal of Mr. Cox's Sermon, from which we shall proceed to extract a few passages bearing strongly on the point : earnestly, we wish we could shew how earnestly, desiring that every Christian of every denomination would attend to words spoken with the honest zeal of one who evidently wishes well to the cause of the gospel, and who would rescue his national Church from evils which may soon undermine and overwhelm it.

Upon the text—" *God hath not given us the spirit of fear ; but of power and of love, and of a sound mind,*" he proceeds to expatiate on the dangers to which religion is exposed from the absence of those essential ingredients in the formation of the Christian character. Of the spirit of power he speaks thus :—

The fortitude required by an apostle is little likely to be required in our days. The instruments of torture are destroyed, the flames of persecution are quenched : the current in fact appears to be flowing in an opposite direction. The danger now to be apprehended is lest liberty should luxuriate into licentiousness, and freedom of speech should degenerate into defamation and scurrility. It has been reserved for our days to witness the conduct, the sentiments, nay, the very motives of our highest dignitaries and most eminent divines misrepresented, vilified, and held up to open derision. Public meetings, convened for far different objects, have been converted into theatres for the exhibition of indecent altercations, and insidious attacks upon the best of men ; and journals, professedly conducted on religious principles, have given point and sanction to the unworthy calumnies.—P. 7.

The exordium on the necessary qualification of love is peculiarly just and impressive :—

Of all the graces comprised in the Christian system, none occupies so conspicuous a place as love. It is not merely the ornament, it is the very essence of religion. It not only conveys an additional lustre to other graces, but in a measure supplies whatever is defective in them. The man that is possessed of this heavenly gift may be ignorant of some important doctrines, and form erroneous notions of others, and yet obtain eternal life ; whereas the clearest views of divine truth, united with the most ardent zeal for their propagation, and stimulated by a faith which can remove mountains, will be of no avail, if severed from this sacred principle.—P. 12.

Our greatest praise, however, is due to his exposition of *soundness of mind*, which, if our limits admitted, we would gladly admit entire :—

Edification should be the grand object of all instruction. But how can this object be attained, unless the instruction communicated be not merely *scriptural*



but appropriate? "Study to shew thyself," says the apostle, "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The apostle's conduct best illustrates his exhortation. He became all things to all men. At Athens, the most philosophic and cultivated people in the world are addressed with an appeal to the authority of their own pages and poets. At Lystra, whose uneducated inhabitants were more accessible to a direct appeal to the senses than to any abstract deductions of philosophic truth, he refers to the rain from heaven and to the fruitful seasons, that fill our hearts with joy and gladness. Before Felix, an unjust, luxurious, adulterous heathen, he urged the most awakening topics of natural religion, righteousness and temperance, and judgment to come. To Agrippa, a zealous well-instructed Jew, expert in all customs and questions among the Jews, he opens at large those great and glorious events to which all the law and the prophets bear witness.—P. 20.

Again:—

There is danger not merely lest the best things should be abused, but also lest the essential doctrines of Christianity, in consequence of their being exhibited in an insulated or exaggerated form, should disgust or mislead, rather than attract and edify our hearers. A sound mind will lead a minister of the Gospel frequently and fully to enforce the corruption of human nature; for until this humiliating doctrine is cordially received, the Gospel remedy will be slighted. In the forcible language of our Ninth Article, he will frequently assert, that man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh is always contrary to the spirit. But he may hesitate to describe man as a lump of sin, the image of the devil without any spark of goodness in him, only given to evil thoughts and deeds; he feels, to adopt the appropriate language of the Bishop of Chester, that it is far better to strike the mark than to shoot beyond it; for if a man's conscience does not answer to the condemnation of the preacher, if he cannot find himself to be so deeply wicked as he is represented, there is danger of his imagining that he is better than he is expected to be.—P. 22.

Further, on soundness of mind, as necessary for the regulation of our intercourse with the world:—

When we assume the clerical character we do not cease to be men, or disclaim all interest in the common concerns of life. Our sacred profession, indeed, enjoins us to renounce the feverish ambition, the impassioned conflicts, and the visionary hopes of the world; but it is far from requiring us to abjure the public duties, the social amities, or the legitimate enjoyments of society;—an affected singularity, a pharisaical austerity, or a total seclusion from society, is scarcely less to be deprecated than frivolity of manner or secularity of spirit. No broad phylacteries distinguished the seamless garment of our Lord from the usual dress of his contemporaries, no peculiarity of expression marked the feature of the adorable Redeemer, unless, indeed, we except that heavenly benevolence which beamed from his countenance, and fastened the eyes of all that were in the synagogue upon him before he opened his lips. No monastic retirement characterised his demeanour. The marriage in Cana was honoured by his attendance; and the feast of Levi, no less than the humble fare of Peter, received the sanction of his presence. The conduct of St. Paul again will throw additional light upon the subject. Most justly did he count all things but loss for the excellency of the knowledge of Christ Jesus his Lord; but he was far from considering general literature, or even a somewhat accurate attention to the busy bustling scenes around him, as unsuitable to his character.

Such are the sentiments of this admirable Sermon; and that many may profit thereby, we earnestly recommend it for general perusal.

## LITERARY REPORT.

*Registrum Ecclesiæ Parochialis. The History of Parish Registers in England.* By JOHN SOUTHERDEN BURN. Souter. 8vo. Pp. 246.

THE immense importance of a correct registration of births, marriages, and deaths, is so self-evident, especially when the difficulty of establishing titles to the inheritance, either of property or honours, even with their assistance, is considered, that in a country like this, in which the privileges of primogeniture form part and parcel of the law of the land, it might have been supposed the greatest possible care and jealousy would have been exercised, not only to have records of such value made perfect in the first instance, but to guard as strongly as may be against their being afterwards injured or interpolated. It is, however, but very lately that the attention of the public has been turned to this subject at all; and even now, notwithstanding some legislative enactments have been passed at no very distant date, so loosely and carelessly have those enactments been worded, and so little pains has been taken in the proper quarters to see them complied with, that it may be questioned whether any real good whatever has been produced. Even in this metropolis, in the very teeth of the Act of Parliament which places the custody of the parish registers in the hands of the clergyman, they are but too often left at the mercy of the parish clerk, or even of inferior servants of the church, persons altogether irresponsible for their misuse, and, from their circumstances, exposed to temptation. A twelvemonth has not elapsed since one glaring instance took place of the insecurity of the present practice, in a church in the city. The parish clerk, a superannuated old man, had ready access to the registers at all times; and a half-sovereign, properly applied, procured his ready acquiescence in a gentleman's request, that he might

be allowed to inspect them alone; the consequence of which was, the forgery of an entry, which, had it not been subsequently detected, through a bungle as to dates, might have had the effect of placing the said "gentleman," or his employer, among our hereditary legislators. Mr. Burn, in the very amusing as well as instructive little tract before us, has many sensible remarks and suggestions, upon this as well as other points, and throws out many useful hints, both as to the propriety of securing documents so valuable, and the best means of carrying such a measure into effect. Since the abandonment of the old system of taking *Inquisitiones post mortem*, these registers are the only things we have to trust to in tracing genealogies with any accuracy; and when it is considered how frequently the establishing a single date will give a colour and complexion even to facts, of which they might be otherwise unsusceptible, it is no less in an historical than in a legal point of view, that such sources of information as these should be at once complete and above suspicion. Mr. Burn goes into the early history of parish registers, from their first general establishment, which, although some traditional instances of an earlier date are referred to, seems to have taken place on the recommendation of the Lord Cromwell, in the 30th year of Henry VIII. (1538), of which date a few are yet in existence. We are not aware of any anterior to that period now in being. The circumstance of its having been the custom among our ancestors not to content themselves, as is now done, with a bare inscription of names and dates, but to append notes, explanatory and descriptive, occasionally, and to make their register a kind of parochial *souvenir*, attaches great additional interest to their entries, which are frequently highly illustrative of the manners, as well as the events, of days of yore. Mr. Burn has produced several very entertaining specimens of this description; and,

dry as the subject he has selected for his lucubrations may at first sight appear, we can assure our readers that he has contrived to enliven it with equal assiduity and success, and that, while on the antiquary it will lay an especial hold, the general reader will find the work possesses no slight claims even on his attention. That portion of it which relates to the marriages in the Fleet Prison is especially interesting; we seem to live over again the days of Fielding and Smollett, and many of their descriptions, which we have been accustomed to consider as inclining at least to caricature, were, it appears evident, but too faithful transcripts of a most sad set of originals. Many of these registers consist only of the pocket-books of the reverend divines who officiated, and whose complaisance in wording and antedating their entries, &c. "for a consideration," appears to have been unbounded. Various extracts from these valuable documents are given, and in such abundance as alone to convince us of the wisdom of the Marriage Act, which eventually put an end to the trade. We subjoin one or two from the list of an ecclesiastic, who seems to have entertained more scruples of conscience than some of his trusty freres on these occasions. ["These wicked people came this day; Peter Oliver, of St. Olave's, carpenter, and Elizabeth Overton, B. and W., would have a certificate dated in 1729, or would not be married if it was to be dated to this time; went to Lilley's, and was married."] ["This 31st of May came to be married at Mrs. Levi's. Gave Mr. Ashwell 2*s.* 6*d.*; he would have 5*s.* all; but they abused him, and all persons there went to — Bates, or Mr. Dare's and gave 6*s.* 6*d.*, and was married, which was nine shillings, when they might have been done cheaper."] ["N. B. A coachman came and was half married, and would give but 3*s.* 6*d.*, and went off."] About four or five shillings appears to have been the clergyman's fee, and one or two shillings the clerk's, out of which a gratuity seems to have been allowed to the matrimonial *cad* who brought the parties. Nor was the balance always clear gain

even when it was paid; for, to say nothing of such entries as "quarrelsome people;" "Had a noise for four hours about the money," &c.; there are one or two of even a more unpleasant character, viz. "Stole my clothes brush;" — "Stole my silver spoon;" — "Went and left a pot of four-penny to pay;" which go far to prove that the officiating minister was not without his hard bargains.

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*Lectures for the Religious Instruction of Young Persons, upon various Parts of the Scriptures.* By M. A. RYAN. Dedicated, by gracious permission, to the Queen. London: Simpkin & Marshall. 1831. 12mo. Pp. vii. 112.

THE peculiar circumstances under which this little volume is published, are of themselves sufficient to disarm the severity of criticism, even were it the production of questionable merit. Without entering into the afflicting particulars of the situation in which the authoress, the orphan daughter of an officer in the army, has endeavoured to allay the severity of mental cares and bodily suffering, by contributing to the instruction of the young, we shall merely state that the result of her meditations are deserving of the serious attention of those for whom they are intended. Sincerely do we hope that a wide circulation of her work will be the means of affording relief to her own necessities, and of imbuing the minds of her youthful readers with habits of pious reflection, and a sense of their duty to God, to their neighbours, and to themselves.

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*Pulpit Oratory in the Time of James the First considered, and principally illustrated by Original Examples,* A. D. 1620-21-22. By the Rev. J. H. BLOOM. London: Longman. Norwich: Stacy. 1831. 8vo. Pp. viii.—243.

THE materials which form the ground-work of this publication, consist of four entire discourses and some fragments, delivered in the latter part of the reign of James I.; they are printed with a view of illustrating the remarks of the editor on the pulpit

oratory of the time; and, as they were preached for the most part to country congregations, and in all probability were never intended for the press, they may be supposed to be tainted as little as may be with the party feelings which were then at the height. At the same time the preacher, whoever he may have been, was by no means free from the jealousy and suspicion with which the rival religionists of the day were wont to view each other; and his allegations against the Papists and Puritans are occasionally virulent in the extreme. As compositions, they exhibit all the quaint simplicity and pedantic learning of that age of affectation; abounding in classical quotation, and metaphorical allusion, in Latin and English, jumbled unconnectedly together, and in frequent references to the authority of the Fathers. The observations with which they are introduced, however, are unquestionably the most valuable part of the book, which would otherwise be regarded only in the light of a literary curiosity; and, though we dissent altogether from Mr. Bloom's high-flown eulogy on the tenth year of George the Fourth, and imperfectly consent to some other of his admonitions, we have certainly derived considerable pleasure from the perusal of his volume.

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*The Music of the Church considered in its various Branches, Congregational and Choral: an Historical Practical Treatise for the general Reader. By the Rev. JOHN ANTES LA TROBE, M. A. Curate of St. Peter's, in the city of Hereford. London: Seeley. 1831. 8vo. Pp. xvi.—454.*

MR. LA TROBE is evidently an enthusiast in music; and to do justice to the feelings with which his work is written, it were needful that we should be enthusiasts too. To say that he has displayed great practical knowledge of the science generally, and a truly devotional zeal for an improved application of it to the purposes of religious worship, is barely half his due. In many of our country congregations more especially, and even in the Churches of some of the larger towns, where there is an organ, the slovenly manner in

which psalms are sung, is absolutely disgraceful; and there are some of our cathedrals too, in which the performances might well admit of amendment. All the intermediate grades of parochial and cathedral music, are favoured alike with a share of our author's attention; and the suggestions which he has thrown out for a general reformation, according to their respective capabilities, are at least worthy of consideration, if they could not, perhaps, be put into effective operation. In this age of "reform," surely this should not be alone neglected. The Clergy, and particularly the country Clergy, will do well to lend an ear to the sensible advice which is here offered them; and, though there are some of Mr. La Trobe's aspirations which are more devout than practicable, there is much good sense as well as sincere piety in his book; and that what can be done to elevate the standard of our Church music, ought to be done, no question can possibly exist.

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*The Application of the Principles of the Chorus to the Book of Psalms, with Observations. By the Rev. W. K. BURROUGHS, A. B. Curate of Grange Silva, in the Diocese of Leighlin. Dublin: Curry. London: Hurst and Chance. 1831. 12mo. Pp. 254.*

WE have here an attempt to familiarise the Psalms by the introduction of the chorus as an interlocutor with the Psalmist, upon a principle suggested by the Greek drama. Upon the truth of this principle it is not our purpose to inquire; though we may briefly state the Psalms into which it is here introduced, were certainly a species of dialogues. It was chiefly our object in this notice to direct attention to the practical observations subjoined to the several Psalms thus treated, which for the most part are useful and instructive.

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*The Christian's Prayer. By a LAY MEMBER OF THE CHURCH OF ENGLAND. London: Rivingtons and Hatchard. 1831. 8vo. Pp. xvi.—196.*

THESE stanzas were evidently suggested by Pope's "Universal Prayer," and intended to obviate the loose and inaccurate notions of the Deity and re-

ligion, represented in that well-known production. They commence with a brief summary of the religious history of the earth from the Deluge to the birth of Christ; and, after stating the substance of the Revelation, conclude with an earnest supplication for the assistance of God's grace in the performance of the duties enjoined in the Gospel. Twenty-three notes, or rather dissertations, are subjoined to the Prayer, by way of comment upon the several subjects therein mentioned. These notes form a very valuable manual of Christian instruction; filling up the outline of belief and duty, which the "Christian Prayer" will readily imprint upon the mind.

*Thoughts in Retirement.* By THREE CLERGYMEN. London: Seeley. 1831. 12mo. Pp. 148.

THERE is a sad drawback to this otherwise truly excellent and highly interesting publication. Many, indeed most of the "Thoughts," are not every-day maxims of ordinary prudence, but reflections, which have arisen from the deepest recesses of an observing mind, and calculated to direct the hearts of others in the same useful ponderings. On the other hand, however, the sentiments are often strongly Calvinistic; and sometimes even verging towards Antinomianism. We are almost fearful that the tenets, held by the writers, may instil their poison more fatally from the cup of delicacies in which it is concealed.

*Oriental Customs, applied to the Illustration of the Sacred Scriptures.* By S. BURDER, A. M. London: Longman & Co. 1831. Pp. 413.

OF the utility and merits of Mr. Burder's "Oriental Customs," it is almost unnecessary for us to speak, our readers being already familiar with his two former volumes. In the present duodecimo, "such selections have been made from the larger works as are adapted to general perusal, and the author has also introduced as much original matter as constitutes one-fifth part of the whole." This difference there is likewise between the present

and the former volumes—that the articles which in those were placed merely according to the order of the books of the Bible, are now disposed in chapters, and arranged under their respective heads of illustration; by which we at one glance obtain the different observations of the many travellers who have been consulted, as illustrative of a particular subject. The chapters are, too long for our limits, or we should be tempted to quote one; nevertheless we can assure our readers that the book is well worth their purchase and their perusal.

*The Church of England and Dissent.* By J. CAWOOD, M. A. Second edition, with additions. London: Seeley. 1831. Pp. 67.

So excellent a little pamphlet as this of Mr. Cawood we cannot let pass merely with the reference in a previous page. It appears to have been first written as a review of a work of Mr. James, a dissenting teacher at Birmingham, entitled "Christian Fellowship." A more complete exposure of the fallacy of the title, and of the ignorance and spleen displayed in the book, is seldom seen. Wherever the dissenters are concerned, Mr. James exhorts to Christian fellowship; but when reference is made to the Church and to Churchmen, the gentleman invariably forgets the title of his work, and indulges in the most unbecoming invective. Mr. Cawood has, however, anatomized this precious production in a most satisfactory way. He has ably repelled the threadbare and oft-refuted objections to the Established Church. He has examined the principles of Dissent, and thereby shewn the inconsistency of Dissenters. He has given a picture of Dissent from Mr. James's own pages, and he has shewn the literary character of the work altogether to be worthy of a tyro. Should Mr. James ever enlighten the world with another of his lucubrations, we would advise him, before he commences his labours, first to understand his subject, and secondly to write with Christian candour. Mr. C.'s pamphlet, from its perspicuity, its mild spirit, and its ability, is deserving the notice of our clerical readers.

## A SERMON.

ST. MATTHEW XXVI. 24.

*Woe unto that man by whom the Son of Man is betrayed! it had been good for that man if he had not been born.*

THE chapter in the Gospel of St. Matthew, from which these words are taken, records a series of events in the life of our adorable Redeemer, of the most striking and extraordinary character. It relates in connexion a train of circumstances, which, when contrasted with themselves, appear so contradictory, that the mind of man can scarcely comprehend them;—yet, when viewed as parts of the eventful history of our Saviour's life, and read with reference to his own prophetic words and the assertions of the sacred writers, prove, that not only "he really knew what was in man," but "that the human heart is indeed desperately wicked and deceitful above all things." They establish moreover, beyond a doubt, that only one sent from God could suffer that which Jesus says he came to suffer, and which, the chapter I am speaking of clearly states, he *did* suffer. It is a chapter of deep and vital interest to us all, my brethren;—for it not only sets before us, in the simplest and sublimest manner, what great things our Lord has done for us, but it lays open to us all the deformity and self-delusion, and weakness of our hearts. It shews alike the love and the fortitude of the merciful yet despised and persecuted man of sorrows, and exposes also all the wickedness, and malice, and deceit which degrade the nature of the beings for whom he undertook such awful extremities of pain. Herein we read of the delusion of a people favoured and chosen of God from all the nations of the world, whose rulers had conspired to put to death the Son of that God, who came to accomplish what they earnestly were looking for. And whilst this scheme is putting into execution, we are told that the exalted victim of pride and envy was in the act of instituting, by a solemn festival, a rite so full of love and tenderness to man, that words have ever been found too weak to express its value and its worth. Yet, so wonderful were these events, that to insure the completion of the crime, the person chosen for the purpose was a guest, a friend, a disciple of the betrayed and murdered Jesus. Still, whilst we are led to execrate the very name of Judas, whilst we are compelled to abominate the treachery, the ingratitude, and the avarice of the traitor, who, for a few paltry pieces of silver, was selling to death the holiest, the meekest, the most merciful, and greatest being that ever dwelt on earth, we are told that, only just before, an unknown stranger—a poor and repentant sinner who had recently reformed her vicious course of life—had come to throw herself at Jesus' feet, and to pour upon his sacred head a very precious and most costly ointment, as a mark of penitence, and humility, and adoration.

Next look at Jesus praying at Gethsemane, that the bitter cup of misery might pass from him; yet, still, that his Father's will might finally be done, even if he must drink of it. Then behold him standing, in the place of a malefactor, in the judgment hall of Caiaphas the priest; smitten, spit on, buffeted, taunted, reviled, and, lastly, esteemed



guilty of death, though the testimony of the witnesses that came against him agreed not together; while he reminded those who tried him that they would have to appear at his seat of judgment in the heavens. Next look to the disciples—with one voice asserting that they would never forsake him; and Peter, louder than all, declaring that “though all shall be offended because of thee, yet will I never be offended:”—yet these same disciples sleeping, whilst their master prayed, and this same Peter, in confirmation of that master’s words, denying thrice, before the morrow, even with oaths and imprecations, that he not only was not a friend of Jesus, but that he did not even “know the man.” Who can read this brief, yet full collection of events, as recorded by St. Matthew, and not feel how gracious and how glorious a Being was the Son of God—how weak, and how sinful, and how vile, are the very best and most conspicuous of the sons of men! To what part of this interesting history shall I refer my brethren, which will not afford them matter for meditation most profound, and elicit the most useful speculations? If I speak to them of Jesus, how shall I find words to give a full and perfect notion of his goodness, gentleness, forbearance, and divine affection? If I turn to man, what have I, save one solitary fact, to dwell upon, which will not give a pang to every heart that reads its own true character in this affecting tale? What have I to name to you, my brethren, but the malice of the Jews—the treachery and avarice of Judas—the injustice of the multitude—the shameful cowardice of Caiaphas—the weakness of the sons of Zebedee—the oaths, the falsehoods, the ingratitude and perjury of Peter, and the inconstancy of the disciples generally? Besides this host of characters there is but one, excepting Him on whose account they were assembled, that can bear the scrutiny of an examination, and that one was a poor and sinful creature, who had lived a life of gross iniquity, in ignorance till then of that great Being who had freed her from the chain of sin, and came in suppliant and repentant sorrow, and in an humble and unfeigned joy, to do a work of zeal and love for her Redeemer. And truly the words of Jesus are this day performed in our ears which he spake unto her in acceptance of her worship. “Verily I say unto you, whosoever this gospel shall be preached in the whole world, there shall also this that this woman hath done, be told for a memorial of her.” Yes, my brethren, you yourselves are witnesses that this is true; and happy is it, that such an instance of repentance and forgiveness, such a proof of Christian faith and Christian acceptance, can be found where all else is so deformed and gloomy; that there is, in this black picture of human frailties, one bright spot on which the eye can rest without weariness and pain!

But let me not attract your notice or attention unto man, even though from his errors we may draw a lesson of utility, till I have pointed out to your consideration the great actor in this scene of sorrow—the great High-Priest of our redemption. To Him give all the prophets witness, and to Him should first be given our thoughts, our meditations, and reflections. And what is the character in which I am to shew him to you—as healing the sick, giving sight to the blind, hearing to the deaf, and speech to the dumb, strength to the weak, or food to the hungry?—as forgiving sins, and granting us



power to overcome them?—or as rebuking the winds, and walking on the waters? No: not in these exalted points of view, merciful as many of them were, shall we so fully see the love as the great power of Jesus. It was in that wondrous institution of Almighty goodness, when he ate his last supper with the twelve before the awful night of his betrayal, that the full fervour of his transcendent affection for a guilty world was shewn and witnessed. In that season of consummated and matchless love to man, the merciful nature of the Lord of life was proved beyond the power of cavil. Other works of kindness had been limited to some few only of his followers, to some suffering stranger, or some faithful servant. But here it was that the *many* felt his love; by this it was that *all* mankind, to distant ages, and till the final hour of time, were admitted into fellowship and intimate communion with the King of heaven. On such a theme the mind of the Christian might ponder till the day of judgment, and find new sources of admiration and of wonder every minute that he thought of it.

Turn we now to another lesson inculcated by the history before us; and let us learn from thence that even the best resolutions may be vain, the best exertions useless, if not pursued with ardour, and continued in earnest and in anxious diligence. Judas, we must not forget, was not the only one of the twelve who gave himself up to the neglect of his Master: another, who, after professing to adhere to him till death, denied him thrice before the morrow's dawn. This too, let us remember, was the courageous, faithful, and adventurous Peter, upon whom the Lord had laid the foundation of his Church. Will any one here, say that they are more safe against temptation, more faithful, or less weak than was St. Peter? Dare any one suppose that he, even when he thinketh he standeth, unless he take heed, may not fall? May not the vows that have been made to-day\* be broken by us as easily as were St. Peter's?—may we not be tempted and be forced, before the night have passed away, to deny our Master too—to curse and to swear, and to assert we know him not? God grant that such a fate may *not* await us: but the words of my text apply not solely to the traitor Judas, but were written, like each other word of Scripture, for our learning and instruction. "Woe unto that man by whom the Son of Man is betrayed! it had been good for that man if he had not been born," are awful words—words which we shall do well to bear away with us to-day, and remember all our lives.

Judas sold his master—Peter denied him; the one repented, and went and hanged himself—the other repented, and was forgiven! The consideration of these facts, connected as they are with the chapter before us, will serve to satisfy the doubts and fears of those, who, from the language of the text, may fear, perhaps, that they are included in its denunciation. Why was Judas driven to despair, and Peter pardoned and received to favour? Both had sinned—both had sinned a most grievous sin; yet to one there was the blackness of darkness for ever, to the other there was given the brightness of hope and peace. The answer to this seeming inconsistency does not rest,

\* Preached on the evening of a Sacrament-day.

as many ignorantly fancy, in some blind decree of partial Providence, in some pre-determined election and reprobation, without reference to character; but in the nature of the previous conduct of the men themselves. It is true, Christ knew Judas would betray him when he chose him as a disciple; nevertheless, he was not given up through any want of favour to him, nor through any hatred of him, independent of his conduct. How it occurred that, in the intercourse of Judas with his Master, no softening influence stole into his heart, no melting spirit of conviction broke upon his mind, there is no guide in Scripture to declare to us: his history is very brief, and all it states convinces us he must have been, even from the first, a hardened and abandoned sinner; and that even if he had not completed his ruin by his last act of apostacy and shame, he was already preparing himself for what the apostles expressively denominated "his own place." We are told, that so far from receiving no favours from his Master, he was even entrusted with the honourable office of treasurer to him and his disciples, "that he bare the bag;" but we read that he was the victim of avarice; that, in short, he was a thief, as all avaricious persons are and must be, more or less; that, when the humble and repentant sinner, whom St. Matthew mentions, poured forth on Jesus' head the box of precious ointment, he exclaimed against it, pretending that it was love for the poor which actuated him to do so, all the while regretting that its price was not consigned to his greedy hands. So it was avarice that induced him to betray his Lord, the paltry value of a few pieces of silver which, in themselves, were but of little worth, and which were only the price of a slave. Short as this history is, it is expressive of the character of Judas, and a running commentary on all those passages of Scripture which denounce the love of riches, as the proof and evidence of a selfish and sinful heart.

Viewed as partially as may be, the character of Judas was beyond all controversy that of a thief and an hypocrite. In short, the love of wealth, that darling passion of mankind, had so possessed him that he had made money his god, and was given up to the dominion of Satan—an awful lesson for all those who place their confidence in riches, and trust only to what they possess for their support and happiness. If the love of wealth can only lead to such an end as this, how happy must the poor man be who knoweth "contentment to be great riches," and trusteth to "godliness" for his only "gain!" Such was the character of Judas. Contrast it now with that of the repentant Peter. The whole history of his life, as gathered from the Gospels and the Book of the Acts of the Apostles, proves him to have been a zealous, sincere, and earnest follower of his Lord, although he had a failing which frequently engaged him in the greatest difficulties. His chief fault was a precipitate rashness, founded on sincerity and zeal, but unsupported by prudence and judgment. Yet even what we read of him is honourable to his fame, although the denial of his Lord strikes us so forcibly in the sad tale of our Redeemer's sufferings. Peter was the first to announce his zeal, when his Lord told him how he should be deserted at last, in those memorable words:—"though I should die with thee, yet will I never forsake thee." Peter was the first to venture on the sea to meet his Master; he was the first to

rebuke his Master, when he spake of his future sufferings; and he was the first to defend him in his trouble, by striking with a sword and wounding the servant of the high-priest. Although these traits of character betray rashness and self-confidence, they still declare, that Peter was a faithful and sincere disciple, and an open and generous friend. His fall was not the effect of his own wicked disposition, but a punishment for his presumptuousness in believing that he was more secure against temptation than he really was: it was a lesson for him and all the world, that man, unassisted by the divine grace, and relying solely on his own endeavours, will be sure to fall in the day of trial and temptation, even when he has vowed the boldest vows to stand firmest in the faith. Look also at the consequences. Judas, casting away all hopes of forgiveness, added the crime of suicide to theft and murder. But Peter, when the Lord turned and looked on him, remembered the words of Jesus, and went out and wept bitterly. Here was the sign of genuine and sincere repentance; here there was no despair, no bitter "wretchedness of life" with his remorse, but a humble confession of his fault, and a contrite feeling of his shame and sin. What that look was, which the blessed Jesus cast on his trembling disciple, it is impossible to conceive; yet it must have been one in which were shewn the depths of anguish and compassion, and the heart-searching gaze of mingled pity and forgiveness. Judas had received from the hand of Jesus, at the table, an especial mark of favour; he had even been allowed to kiss him afterwards, even when on both occasions our Lord reminded him that he knew his purpose: yet there was no repentance even *then*—no forsaking of his resolution—no confession of his guilt and multiplied enormities. Yet, when the Lord looked only upon Peter, *he* went out and wept bitterly. Oh! may the Lord look upon all with such a look of mercy and love, who, like Peter, only err from the weakness of their nature, who, like him, fall only through the power of too great a temptation!

From the consideration of the above remarks, I think it will appear that the difficulty which attaches to the reconciling of the different destinies of the two apostles is, in some measure, less apparent, if not altogether removed. It only remains for me, therefore, to apply it, in conclusion of this discourse, to the subject before us.

The Evangelist St. John states, that, supper being ended, the Devil put it into the heart of Judas Iscariot to betray Jesus: by which we learn that, by the act of solemn hypocrisy just performed, the traitor had become more liable than ever to the temptations of the Devil; for, by that very act, he had in short sold himself to the tempter to work his evil will. On the contrary, what we read in St. Mark fully satisfies us that no such purpose was ever suggested to the weak heart of Peter. When Christ found him sleeping, he said to him, "*Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.*" And Peter found it so—for he had courage enough to follow his Master to the scene of trial; but overcome by the horror of it, he was induced to avoid its miseries by an unhappy denial of his name. Peter, therefore, notwithstanding all his good desires, fell through the weakness of his nature. Satan tempted Judas, because Judas was prepared to do his work; he took

Peter by surprise, and consequently, though he worked his will in Judas, in Peter he had not power to do more than assail him in the time of fear. The moral of all this is, that hypocrisy is sure to meet its doom, and that, notwithstanding all its smiles and gross dissimulations, in the sight of God the hypocrite is stripped of all his base disguise, and will assuredly become the victim, as he is the servant and the slave, of Satan. What plainer evidence can be needed, or be found, than is conveyed to us in this brief history of the transgression and the punishment of Judas? Wherefore let the hypocrite,—he who wears a smile on his face whilst in his heart there is lurking every evil and disgraceful sentiment and purpose; who eats of his neighbour's bread whilst he is planning schemes to ruin or molest him; who, whilst indulging in every sin which is denounced in Scripture, pretends to lead a godly life;—let *him* remember, and take warning by the fate of Judas, that though “he flatter himself till his abominable sin be found out,” the Almighty searcher of spirits, “to whom all hearts are open, all desires known, and from whom no secrets are hid,” will most assuredly unmask the gross delusion, and exhibit him to men and angels, not as he *appears*, but as he really *is*; and that, despite his subterfuge, the truth will one day be proclaimed by an archangel's voice through all the universe.

And let the more sincere and faithful Christian read a lesson of usefulness in the fall of Peter. Notwithstanding all his purposes of good, notwithstanding all the willingness of his conscious virtue, if he sleep, and fail to watch, when the hour of temptation comes upon him, he likewise will fall. “Watch and pray, lest ye enter into temptation,” is a warning which should ever be sounding in our ears; for, when the heart is just renewed in purposes of true obedience, it is then that Satan comes upon us with a bolder aim and a more deliberate malice. And, if we be strong in our sincerity, and strive against him in the strength of faith, though, indeed, he catch us slumbering, we shall not greatly fall. One look from the good Shepherd, one gentle word of God's good spirit whispered into our hearts, will call us back again, and teach us, for the time to come, to be more circumspect. What, then, must we do, if, after our oath of obedience to-day, we yield to the suggestions of our adversary, and fall to-morrow? Guided by the conduct of Peter, let us repent; let us go into our retirement, and weep bitterly; prostrate ourselves in prayer, and humbly intercede with Him who can forgive our sins and guide our feet into the way of peace, graciously to receive us back again into his favour and protection. And, warned by Judas, let us never give way to the delusions of despair; for to him who sins only through weakness, and not in obstinate determination to forsake the law of God, there is plenteous mercy and a full redemption in the grace of Him who died that we might live, who supporteth those that fall, and strengtheneth all who know their weakness. But above all, let us remember that the words of the text are applicable at all seasons, and on all occasions, to every one of us; and may God in his infinite mercy grant that no one here present may experience the sad reality of the denunciation, “Woe unto that man by whom the Son of Man is betrayed! it had been good for that man if he had not been born.” C.

## MISCELLANEOUS.

## THE EXTRAORDINARY BLACK-BOOK, AND THE REVENUES OF THE CHURCH.

## LETTER II.

I PROCEED now to the consideration of the Church-tithe, of which three different estimates are delivered in the *Black-Book*.

1. From the *Quarterly Review*, including perpetual curacies. . . £2,051,593
2. From *Remarks on Consumption of public Wealth by the Clergy* . . . . . 6,250,000
3. By the Editor . . . . . 6,884,800

The returns to the circular inquiries by the Board of Agriculture, make the tithe throughout the kingdom in 1790, average, per acre, 4s.  $\frac{1}{2}$ d.; in 1803, 5s.  $\frac{3}{4}$ d.; in 1813, 7s. 9 $\frac{1}{2}$ d. Adopting the rate of tithe of 1803, and taking with the reviewer the land in tillage, at 31,795,200 acres, the whole amount of tithes collected is 10,267,200*l.*; from which, if we deduct one-third for lay tithes and tithe-free land, the amount of Church tithes is 6,884,800*l.* per annum.—*Black-Book*, p. 42.

Simple as the rule, easy as the process, and obvious as the conclusion may appear to be, I cannot admit this statement without being permitted to “count and reckon;” and instead of pronouncing any dogmatical opinion, I will place the computation in a form in which any school-boy may judge of the accuracy of the result.

The number of acres in cultivation . . . . .	31,795,200
Multiplied by the rate of tithe per acre . . . . .	5s. 3 $\frac{1}{4}$ d.
Produce the sum of . . . . .	£8,412,480
From which, deduct for tithe-free land one-third . .	2,804,160
The remainder due for Church tithe is . . . . .	£5,608,320

The deficiency is only 1,236,480*l.*, or considerably more than one-fifth part of 6,844,800*l.* The alleged total amount of tithe,—10,269,200*l.*, and the portion of that sum due, as is pretended, to the Clergy, cannot be collected at a less rate than 6s. 5 $\frac{1}{2}$ d. per acre. The origin of this difference I am not concerned to discover; I transcribe the statement in words and figures as I read it; I see no reason to suspect any misprint or error of the press; and although I wish to impute no motives, I see no good reason why the larger sum should be collected from the smaller rate; why the Church should be charged with an extravagant receipt and the writer take the credit of a moderate calculation. It should be remembered that the returns to the Board of Agriculture proceeded from, and were collected by, parties not quite unprejudiced, nor quite disinterested upon the subject of tithes; and though I will not deny that 6s. 5 $\frac{1}{2}$ d. may, in some instances, have been collected as the rate of tithes, I am prepared to contend that, at a much later period than 1803, it was not generally

obtained; and I doubt whether it has ever been the average rate of tithe received in England and Wales. I know parishes in Essex, in which 3*s.* 6*d.* and 4*s.* have never been exceeded; and when 6*s.* 5½*d.* and 7*s.* 9½*d.* are taken to be the amount of tithe, I am free to ask to what deductions these sums are liable. It is the more extraordinary that the writer should make 6,844,800*l.* to be the amount of tithe due to the Clergy at the rate of 5*s.* 3½*d.* per acre, as in the very same page he makes five shillings the principle from which he draws a very different conclusion.

During the war, the tithe was usually estimated at one-third of the rent: it is not much less now; but, suppose it only one-fourth, and the rental of England and Wales 31,795,200*l.* or one pound for every acre in tillage, then the whole amount of tithe collected is 7,948,200*l.*; from which, if we deduct one-third for lay-tithes, and land exempt from tithes, the Church-tithes alone amount to 5,297,200*l.*

Now five shillings an acre will probably form a full average of the composition for tithes in the most cultivated districts of England; and when the extent of the poor lands and the low state of tillage in Wales are taken into the account, five shillings will far exceed the average of the whole country; and some considerable deduction should be made from the estimate of Church-tithe at 5,297,200, though this is a million and a half below the sum placed in the table. In this calculation the writer takes the average value of land to be 1*l.* per acre, and the tithe to be one-fourth of the landlord's rent. I pretend to no skill in the valuation of lands, nor do I feel competent to judge whether the average value of land is 1*l.* per acre, or whether land which, according to Colquhoun's estimate is worth 24*l.* per acre will yield a return to the purchaser of 4*l.* per cent. I may be permitted to doubt upon these points, and I have further doubts whether land which is worth no more than 1*l.* an acre for rent will yield 5*s.* an acre for tithe, especially as many local circumstances,—as beauty of site, neighbourhood, convenience of occupation, and consequent competition, which increase the rent of land,—do not increase the value of tithe, which depends entirely upon produce, though some of these circumstances may make it chargeable with a heavier rate for the relief of the poor.

Here I cannot but notice the omission, on the part of the writer of the Black-Book, and of the "Remarks on the Consumption of Public Wealth by the Clergy," of all reference to the subject of poor's-rates, and in noticing this omission I am desirous of introducing another criterion of the value of tithe. In the rating and assessment of parishes, it is not an unusual practice to assess the tithe at one-fifth of the whole rental of the parish. Thus, if the rental of a parish including tithe, is 3,500*l.* the tithe will be 500*l.*, or if the rental without the tithe be 2,000*l.*, there will be added 500*l.* on account of tithe. On this principle various appeals in Suffolk have been decided, and it may be applied as a standard of the aggregate value of tithe.

Rental of England and Wales, at 1 <i>l.</i> per acre, without tithe . .	£31,795,200
Add one-fourth of the rent, or one-fifth of the whole for tithe .	7,948,800

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Total rental, including tithes . . . . . £39,744,000



Total value of the tithes .....	£7,948,800
Rate upon the tithe in the proportion of 8,111,422 <i>l.</i> , the poor's rate of 1829—1830, to the supposed rental, 39,744,000 <i>l.</i> .....	1,619,721
Total value of tithes without rate .....	£6,329,079
Deduct one-third due to the Laity .....	2,109,693
The remainder is for tithe due to the Clergy .....	£4,219,386

I have adopted the rental assumed in the Black-Book, and if I had doubts before of its accuracy, they are now confirmed. The supposed rental of 39,744,000*l.* exceeds the whole landed property assessed to the income-tax in 1803, and it is only twelve millions less than the whole property-tax in the several counties, assessed in 1815, which included rents, tithes, tenants' profits, profits of trade, incomes derived from houses, canals, professional instruments, and whatever was liable to be charged to the income-tax; and the calculation thus founded upon the rental assumed in the Black-Book, makes the sum to be received for tithe, without deduction, two millions and a half less than the sum charged in the table.

If it be objected that the rate upon the tithe is paid by the occupier, and forms a part of his *charge*, I grant the objection; but to whomsoever the tithe may be due, the same sum would be levied, but it forms no part of the income of the tithe-owner. The tithe-owner is only in the state of any other proprietor who receives his rent without any direct deduction upon account of rates, but whose property is of more or less value in proportion to the rates which may be levied upon it. It is therefore the concern of the clergy, and of all other proprietors of the soil, whether they consult their own private interest or the moral condition of the poor, that rates should be kept down by an equitable adjustment of wages; and it is too often in an unwise and unjust opposition to the interests of the proprietor, in a jealousy of the comparative exemption of the tradesman and the mechanic, and in a mistaken view of the temporary benefit of the existing tenant, that wages are depreciated and that rates are suffered to increase.

The writer of the Black-Book appeals to authority in opposition to the statements of the "Quarterly Review," and in favour, it is presumed, of his own statement, to which, upon his shewing, they afford but a very partial support.

Arthur Young, who is no bad authority in these matters, says, the revenue of the Church was five millions in 1790: and how greatly it must (must it!) have since increased from the vast increase in population and produce.—*Black Book*, p. 42.

The sentiments of the late Secretary of the Board of Agriculture upon the subject of tithes are too well known, and have been too often refuted, to need any notice. His calculations are like those which have been so liberally applied to the wealth of the Church of Ireland, and which are chiefly distinguished by the omission of all distinction between the present actual receipts and the gross value under the most remote and almost impracticable contingencies. They are, however, particularly unsuited to the purpose of the Editor of the



Black-Book, who, in the very same page in which he appeals to Mr. Young's authority, declares the average of tithe throughout the kingdom to be 4*s.* 0½*d.* in 1790. Now on the very liberal supposition that this was the rate of tithe in 1790, and on the yet more liberal supposition that the same portion of the surface, viz. 31,795,200 acres, was under cultivation in 1790 as in 1830, and that in the last forty years there has been no increase of the soil brought into cultivation, the total revenue derived from tithes could not exceed 6,362,352*l.*, of which the portion due to the Clergy could be but 4,241,568*l.* But Mr. Young's calculations in 1790 cannot be a ground of ascertaining the value of tithe at the expiration of forty years, during which the national debt has been raised from two to eight hundred millions,—the poor's-rate from about two millions to 8,111,422*l.*,—and the population from 8,675,000 to 11,977,663. It is said, indeed, that the vast increase in population and produce has greatly increased the revenue of the Church. Increased population may have brought some increase of the occasional fees, but nothing in proportion to the burden which it has been the means of bringing upon every description of landed property: it may also, by the greater demand which it occasions, have increased the price of produce, though even this effect is counteracted by the increased growth of potatoes; but the alleged increase is limited by the statements of the Black-Book (corrected in both instances), to the difference between 4,241,468*l.* and 5,608,320*l.* The five millions of one paragraph, and the 6,844,800*l.* of another, are pure fiction. The writer would nevertheless vindicate his inference from Mr. A. Young's calculation by appealing to a more authentic standard.

Notwithstanding the evasions and omissions under the property-tax, the returns for 1812 make the tithe for that year amount to 4,700,000*l.*; and allowing for the increase in produce and fall in prices, it is not likely a less sum would be returned at present.

I doubt whether I ought to have separated these two consecutive sentences. The revenue of the Church, which in 1790 was five millions, and has since been vastly increased, in 1812 had reached 4,700,000*l.*, on account of tithe, and in 1830 "it is not likely a less sum would be returned," and therefore it is made 6,844,800*l.* So that the original sum is increased by nearly one half!! Whether, since 1812, in the many trials which the farmers have undergone, and under which their spirits have been broken and their capitals consumed, and there has been occasion for a large importation of foreign corn,—whether, under these circumstances, there has been any increase of produce, may at least be doubted: and surely if the fall of prices from 25*l.* for the load of wheat to 15*l.* has not been counteracted by a very large increase of produce, it cannot of itself sustain the value of tithe in 1812. The value of tithe depends upon produce, and must fluctuate with its price; but though, in some places, when the tithe had been raised to meet the war prices, it has been considerably reduced, in others, as the old incumbents have died, or the leases have expired, and it has made some approaches from its previous depression to its equitable value,—still, as it never did and never could exceed its natural level, it has not since undergone the same depre-

ciation as rent. Ruinous competition has not operated in enhancing tithe as it has operated in enhancing the rent of land. On the principle of a general adjustment of the value of tithe, of the depression of one part being balanced by the elevation of another, I am far from being unwilling to admit that the property-tax returns of 1812 or of 1816 may afford a fair criterion of the aggregate and average value of tithe : but let them be fairly used. Instead of insidiously referring to "evasions and omissions," which, under the circumstances of the case, there is no reason to suspect, and which, if there was a fraudulent intention, there were no means of carrying it into effect, as there was no such common interest between the tithe-owner and the tithe-payer as would engage them in a conspiracy to defraud the Government ;—instead of those insinuations let it be plainly specified of what the tithe of 1812, amounting to 4,700,000*l.* consists, whether of the whole tithe or of the tithe due to the Clergy only ; whether if the tithe is subject or not subject to rates. The Editor of the Black-Book refers to the parliamentary papers ; I the less regret that I have not the means of examining them, as their substance is given by Archdeacon Lyall in his Charge to the Clergy of the Archdeaconry of Colchester, in which he justly calls them a document of unimpeachable integrity. At the hazard of falsifying another statement of the Black-Book, and of requiring some deduction from the returns of 1812, which make the tithe of that year amount to 4,700,000*l.*, I recite the words of the Archdeacon, referring to the parliamentary returns of the property-tax :

By looking to these, we shall find, that in 1806, the amount of tithes, lay and ecclesiastical, for England and Wales, amounted to 2,012,064*l.* : in 1808 to 2,139,956*l.* : in 1810 to 2,353,263*l.* : in 1812 to 2,583,263*l.* : in 1814 to 2,732,898*l.* : giving an average for the ten years preceding 1814, of 2,292,287*l.* or somewhat less than 2,300,000*l.* : and as the price of wheat during the whole of this period was higher than has ever been known in this country, I suppose, we may safely assume, that neither the value of tithes, nor of any other description of landed property, is greater at present than at that time.—*Charge*, p. 26.

I have now quoted all which the writer of the Black-Book alleges in defence of his proposition that "the amount of Church tithes is 6,844,800*l.* per annum," and I ask

*Quid dignum tanto ferat hic promissor hiatu ?*

Surely nothing which justifies the extravagance of his conclusion. His main assertion rests upon a palpable error in arithmetic,—his best authority disclaims the assertion which he is called to prove. But though I think it right to expose them, I have no pleasure in the aggravation of these errors. I only ask of those upon whom they have imposed, if the Black-Book is their only authority ? if they have any other authority, in justice to the country let them produce it ; if the Black-Book is their only authority, in justice to themselves let them cease to trust it, and to complain that "the amount of Church-tithe is 6,844,800*l.* per annum."

The Editor of the Black-Book would have been more usefully employed in revising his own calculations and assertions than in maligning the motives and disputing the statements of contemporary

writers. His oracular opinions might be delivered with less authority than in the following sentences :

But enough of the estimate of the *Quarterly Review*. The principles and purposes of this publication are so notorious, that every one is on his guard against receiving implicitly any representation relative to the Church, from so suspicious a source.—*Black-Book*, p. 44.

We shall first solicit attention to the estimate from the *Quarterly Review*, which is such an unfair and misleading representation of the revenues of the Clergy, that we ought almost to apologise to the reader for laying it before him. p. 42.

Upon whatever principle or test the statement is made in the *Quarterly Review*, its erroneousness is apparent. The reviewer supposes the rectorial tithes to average only 3*s.* 6*d.* per acre, and the vicarial tithes only 1*s.* 3*d.* Both these sums are assuredly too low. The vicarage tithes, in consequence of the turnip husbandry and other improvements in agriculture, are often more valuable than the parsonage.—*Ibid.*

Again. The reviewer greatly misrepresents the proportion between rectories and vicarages. It is well known to every one the inappropriate livings barely equal one-third of the whole number. Yet the reviewer makes the number of vicarages 4,516 : whereas, according to Archdeacon Plymley, there are only 3,687 vicarages in England and Wales. But it suited the sinister purpose of the writer to exaggerate the number of vicarages, in order to calculate the tithe of so many parishes at only 1*s.* 3*d.* per acre.—*Ibid.*

I have yet to learn where the vicarage tithes are more valuable than the parsonage ; and it is but lately that I heard an aged vicar, of the largest experience and information in all agricultural concerns, almost deny any value to vicarial tithe. I pretend not to determine whether the reviewer is justified in supposing “the rectorial tithe to average only 3*s.* 6*d.* per acre, and the vicarial tithes only 1*s.* 3*d.* per acre ;” but I know at the present time a parish in Essex in which the composition for the rectorial tithes is paid to the lessee, who is also the curate, at the rate of 2*s.* 6*d.*, and that for the vicarial tithes to the vicar, at 1*s.* 3*d.* ; and when I remember the common assertion that the poor-lands amount to one-third of the whole land in cultivation, I cannot say that “these sums are assuredly too low,”—nor can I conceive a public writer so destitute of principle or of prudence as wilfully, and for the mere purpose of his argument, “to misrepresent the proportion between rectories and vicarages,” and to “exaggerate the number of vicarages in order to calculate the tithe of so many parishes at 1*s.* 3*d.* per acre.” I have not at present access to his sources of information, but I know that the rectories and vicarages are distinguished in the *Liber Regis* and in the *Population Abstracts* ; and the writer could hardly have ventured without authority to distribute the rectories and vicarages, as they are in the gift of public or private patrons ; and be it remembered that this distribution is admitted into the *Black-Book* implicitly and without remark. But it is the charge of a *sinister purpose* which I am chiefly concerned to repel. Now if the “*Quarterly Review*,” with the Editor of the *Black-Book*, had calculated the tithe upon 31,795,200 acres at 3*s.* 6*d.* per acre, the total amount of tithe would be 5,564,160*l.*, from which, if one-third, or 1,854,720*l.* be deducted for tithe for land, there would remain for the Clergy but 3,709,440*l.* ; and I cannot think that the difference which involves a sum of less than 450,000*l.* is a sinister motive of sufficient

power to induce a public writer to disgrace himself by a deliberate imposition upon the credulity of the public.

The difference is, however, in truth, considerably less. The principle upon which the writer in the *Quarterly Review* proceeds is to deduct one-tenth of all the land in cultivation, as entirely exempt from tithe: the remaining 28,615,680 acres he supposes to be subject to tithe, and distributes into 10,693 parishes, each containing 2,676 tithable acres. Of these parishes 5,177 are rectories, 4,516 vicarages, and 1,000 perpetual curacies. There are of course 5,516 impropriate rectories. It is of importance to ascertain first, what proportion of this tithe is paid to the Clergy, and what to the lay proprietor.

	Acres.	Paying.	To the Clergy.	Laity.
5177 rectories, containing..	13,853,652 at	3s. 6d.	£2,424,388	
4516 { vicarages	12,084,816 at	{ 1s. 3d.	755,300	1,359,542
{ impropriate rectories		{ 2s. 6d.		
1000 { impropriate rectories	2,677,212 at	3s. 6d.	75,000	393,501
{ after deducting for the perpetual cu- racies .....				
10,693 parishes, containing.	28,615,680		3,254,688	£1,753,043
	Total tithe, at 3s. 6d.		1,753,043	
			£5,007,731	

By this statement it appears that the laity receive very little more than one-third, and the clergy very little less than two-thirds of the aggregate amount of tithe, and the Editor of the *Black-Book* has, upon this ground, no cause of complaint,—no occasion to impute a sinister purpose to the *Quarterly Review*.

Another point to be ascertained is the proportion between the great and small, the rectorial and vicarial tithes, upon which I cannot concur in the estimate of the *Quarterly Review*, as it is established in the *Black-Book*. It must not be thought that the rectories produce nothing but great tithe, or the vicarages nothing but small tithes. When the composition is made with the rector for the tithes at 3s. 6d. an acre, it includes a certain portion of land from which small tithes only are collected, at the rate of 1s. 3d. an acre, as is specified in the case of the vicarages. In this proportion the whole tithe is valued at fourteen parts, each equal to three-pence, of which nine-fourteenths are due for great, and five-fourteenths for small tithes. Now if the value of the produce paying small tithe is equal to the value of the produce paying great tithes, there will be five acres paying small tithes to nine acres paying great tithes; i. e. of 28,615,680 acres, there will be 10,219,895 acres paying small tithes, and 18,395,811 paying great tithes, at 3s. 6d. for every acre. But if the produce paying small tithes be of less value than the produce paying great tithes, and if it sink so low as to be only worth 1s. 3d. an acre, the effect will be to increase the great tithe in the same proportion as the small tithes are reduced; and if, as before, from five-fourteenths of the surface, or 10,219,895 acres, at 1s. 3d. but 628,732*l.* are collected it will be necessary to collect the remainder 4,369,000*l.* from

18,395,811 acres at 4s. 9d., or there will be a deficiency in the total sum, viz. 5,007,731*l.*: and of course in the same proportion in which the value of the small tithes is reduced, or the surface upon which they are grown is extended, the amount of the composition for the great tithes will be increased, and the surface upon which it is raised will be contracted. I hardly know whether I have expressed my meaning so explicitly and intelligibly as I ought, and as I wish to do; my object is to shew that in the estimate of the Quarterly Review the great tithes at nine-fourteenths bear too large a proportion to the small tithes at five-fourteenths. The sum to which they amount in this proportion is not equal to the sum appropriated to the vicarages only, 755,300*l.*; and it should be remembered that the land under the plough, from which the great tithe is collected, was not formerly in the proportion of more than one-fourth or one-third of the land not under the plough, and can hardly be supposed, at the present time, to exceed one-half or to amount to five fourteenths. I will suppose it to be one-half, and adopt the prices of the Quarterly Review; and that there may be no objection to the measurement of the Black-book, I will state the amount of tithe in this form:

Acres.		
15,897,600	yielding great tithe, at 3s. 6d. ....	£2,782,080
15,897,600	..... small ..... 1s. 3d. ....	993,600
<hr/>		<hr/>
31,795,200	2s. 4½d. ....	3,775,680
	Deduct one-third not paying tithe to the Clergy..	1,258,560
<hr/>		<hr/>
	Remainder paying tithe to the Clergy .....	2,517,120
	Add for perpetual curacies .....	75,000
<hr/>		<hr/>
	Total tithe received by the Clergy ....	£2,592,120

I will only add the following notices of the revenues of the Church of England at different periods:

Archbishop Whitgift (43 Eliz. or A. D. 1610) said that "the tenth part of the benefices are not severally competent for a mean person, nor the twentieth part estimated to be worth 20*l. de claro.*"

Dr. Bentley, under the name of Phileleutheros Lipsiensis (A.D. 1713) "As for the cheapness of the priesthood, that appeared lately in one of your parliaments, that 6000 of your Clergy, the greater part of your whole number, had, at a middle rate, one with another, not 50*l.* a-year."

Dr. Warner (A.D. 1757). "Of the nine thousand some hundred churches and chapels which we have in England and Wales, six thousand,—I speak from the best authority,—are not above the value of forty pounds a-year."

Dr. Burn, in his Ecclesiastical Law,—“there are 5597 livings certified under 50*l.* a-year,” to the Governors of Queen Anne’s Bounty.”

I have copied these remarks from Bishop Watson’s Letter to the Archbishop of Canterbury, A.D. 1783, in which he says:

The revenue of the Church of England is not, I think, well understood in general: at least I have met with a great many very sensible men, of all

professions and ranks, who did not understand it. They have expressed a surprise bordering on disbelief, when I have ventured to assure them, that the whole income of the Church, including bishoprics, deans and chapters, rectories, vicarages, dignities and benefices of all kinds, and even the two universities, with their respective colleges, which being lay corporations, ought not to be taken into the account, did not amount, on the most liberal calculation, to 1,500,000*l.* a-year. I will not trouble your Grace with the manner of making this calculation; but I have good reason to believe it to be near the truth.

Dr. Morgan Cove's "first calculations were founded on actual returns from upwards of 3000 livings between the years 1787 and 1797, and from these returns he states the average value of parochial benefices in England and Wales to be 141*l.* per annum. Comparing this average with another taken from the actual value of a considerable number of livings in two particular counties, the one inland and the other maritime, and both highly cultivated, the annual value appeared to be 154*l.* per annum; and the gross value of parochial livings in England Dr. Cove stated to be in 1798, 1,350,000*l.*" See Lyall's Charge, p. 24.

In his inquiry into the necessity of a commutation of tithes, A. D. 1800, he presents the following estimate of the value of tithes:

3840 impropriations, at 200 <i>l.</i> each, per annum .....	£768,000
8650 rectories, vicarages, &c. at sixteen times their value in the king's-books, 1,740,752 <i>l.</i> , but deducting 50 <i>l.</i> from each on the average, for glebe and augmenta- tion lands, fines, &c. ....	1,308,302
1550 rectories, vicarages, &c. never in charge at 50 <i>l.</i> each ..	77,500
Total receipts from tithes.....	<u>£2,153,802</u>

In Mr. *Beeke's* observations, p. 29, the annual produce of tithes is stated at 2,850,000*l.* (I have before stated it from Colquhoun at 2,500,000*l.*) which exceeds the preceding statement by 696,000*l.* This difference must have arisen from the value of each impropriation having been taken at a much higher rate than 200*l.* per annum, because our two statements of the tithe income of the parochial Clergy, though resulting from different modes of computation, agree so nearly, that they mutually support and corroborate each other. But from his own data, a very strong presumptive proof may be deduced in favour of the accuracy of the preceding statement of the average value of each impropriation. In p. 31, &c. he states the quantity of our arable lands at about 11,500,000 acres, and that about a seventh-part of them are tithe-free, or covered by modus: the remainder, divided between 10,000 parishes, will give to each 986 arable acres subject to tithes. Three-fifths of these, or about 600 acres, can be supposed to be yearly under corn: and to this species of agricultural produce alone, generally speaking, impropriate tithes relate. The average value of our arable lands, considering the variation of cultivations, soils, seasons, quantities, and qualities, can scarcely exceed 4*l.* per acre. The average corn produce, therefore, of each parish, will annually amount to 2,400*l.*; and the corn-tithes of each parish, if actually taken in kind, would be worth 240*l.* per annum. But as impropriate like other tithes are generally let, and of course greatly below their real value, though not in the same proportion as those of the parochial Clergy, which are certainly underlet, fall fifty per cent. on the average; and as a considerable number of impropriations have been greatly or wholly restored to their respective vicarages, or have become virtually annihilated by various causes... when proper deductions are made on these accounts out of each impropriation, it will be seen that 200*l.* per annum is not a mere unauthorized statement of the value of each impropriation.—*Inquiry*, pp. 53—55.



The actual charge of tithes on the average in the pound, or by the acre, may be calculated from Mr. *Beeke's* Observations (on the property-tax). According to his apparently well-founded computation, the quantity of land in England should be stated at 38,500,000 acres only, of which the cultivated lands are 33,000,000, and the waste lands 5,500,000 acres. The annual rental of the cultivated lands, estimated by him at 14s. per acre, amounts to 23,100,000*l.*, from which one-seventh must be deducted for the tithe-free lands, thereby reducing it to 19,800,000*l.* of rental subject to tithes: and from the cultivated lands, one-seventh must be deducted for the tithe-free lands, thereby reducing them to 28,285,715 acres subject to tithes. The total amount of tithes, stated by him at 2,850,000*l.* per annum, when proportioned to 19,800,000*l.* of rental, and 28,285,715 acres, will give the actual average charge of tithes about 2s. 10½*d.* in the pound, or about 2s. per acre.—*Inquiry*, p. 56.

From Mr. Vancouver's General View of the Agriculture of Essex, where the proportion of arable is higher than in most other counties (p. 4), may be deduced a fair presumption, that neither vicars, rectors, nor lay-impropriators, have by any means enforced extravagant claims. In his summary table, we see that the average composition for tithes of every kind, great and small, and whether paid to the Clergy or the laity, is scarcely 3s. 6*d.* an acre, and their advance during the last twenty years, only 1s. 1½*d.* This may be considered as pretty authentic information. We are certain at least it is not too low. It was taken upon the spot, from the mouths of the farmers themselves, who could have no inducements to *diminish*, but might be under some temptations to *enhance*.—*Howlett's Inquiry concerning the Influence of Tithes upon Agriculture*. 1800.

Dr. Cove published a third edition of his work, giving an account of the approximated value of a very extensive number of livings in the seven years preceding 1816, when the average price of a quarter of wheat was 108 shillings. From the result of this last calculation, it appeared that the value of parochial benefices in England and Wales, as arising out of tithes, had then advanced to 2,031,000*l.* being an increase since 1798, of 650,000*l.* in the gross amount. . . .

According to the parliamentary returns under the property-tax, the amount of tithes, lay and ecclesiastical, in England and Wales, was, in 1814, 2,732,838*l.* : in the ten years preceding 1814, 2,292,287*l.*—*Lyall's Charge*.

But now "the amount of Church-tithes is 6,844,800*l.* per annum.\*  
M.

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#### THE NEEDLE'S EYE.

MR. EDITOR,—Since the discontinuance of Mr. Valpy's Classical Journal, the pages of a certain antiquated Magazine have been reopened to the reception of what the Editor courteously denominates *Classical Researches*. Amusing as are the specimens of "learned correspondence," exhibited in these disquisitions, no one would probably think it worth his while to subject them to further comment, were there no topics introduced but such as come strictly under the title of *Classical Literature*. When, however, the pages of the Sacred Volume are subjected to the same trifling familiarities with a Greek Epigram, or a Latin Leonine, I think it becomes the duty of the clerical

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\* As an additional proof of the correctness of the calumnious Black-Book, we find it has paraded the name of "Charles Wolfe Eyre, Prebendary of York :—Charles Wolfe Eyre, Rector of Carlton, &c. &c." Now it so happens that this gentleman has nothing in the world to do with either of those places.

student to interpose his humble effort to interrupt, if possible, so idle and detrimental an interference.

The numbers of the Magazine to which I have alluded, for February, March, and April last, have contained a variety of letters (one of them from a gentleman who ought to know better), of the most puerile and offensive nature, upon the meaning of the expression, "*κάμηλον διὰ τρυπήματος ραφίδος διελθεῖν*," as recorded by the first three Evangelists. Notwithstanding the proposed interpretation of *κάμιλος* (or, as Bowyer would have it, *κάβηλος*, or *κάβιλος*), a *rope* or *cable*, as better calculated to suit the refinement of modern adaptation, I shall take the liberty of retaining *κάμηλος*, a *camel*, in my own copy of the New Testament; and, for the satisfaction of such sceptical gentlemen as cannot comprehend the analogy of an oriental metaphor, I will relate a circumstance recently communicated to me by a gentleman who has visited the Holy City, and which elucidates, in a manner the most clear and satisfactory, the apparent difficulty of the phrase.

"In a suburb of Jerusalem," he says, "there stand the remains of a bar or gate, at which an embargo is said to have been once paid on camels entering the city with spices and other commodities from Arabia Felix and Idumæa. By the side of this gate was a narrow postern or wicket, with a revolving cross-bar, capable of admitting a foot-passenger, but which it was next to impossible that a camel could squeeze through, and so evade the duty. This wicket is still known by the name of "*The Needle's Eye*;" and probably the title was common to other passes of the like description. Hence the proverb, applied to any work of difficulty, "*εὐκοπωτέρον ἐστὶ κάμηλον*," &c. To the same image may be referred the expression of our Lord, "*ὄρι στένη ἢ πύλη, καὶ τεθλιμμένη ἡ ὁδός*," and not very dissimilar is the Indian proverb, "to drive an elephant in-doors."

I am, Sir, your obedient Servant,

SCRUTATOR.

#### LAST HOURS OF THE EMPRESS MARIA FEODOROWNA,

*Mother of Nicholas I. Emperor of Russia.*

Of those exalted persons who have filled their high calling with most honour to their station, and greatest advantage to their subjects, by holding up, in their own conduct, an illustrious example and incitement to the offices of Christian charity, it would indeed be difficult to select a model more perfect, in all its parts, than the life of the late Empress Maria Feodorowna: and it is for this reason, that we have selected the following details from the papers of a close observer,\* who was her proud and willing agent in many an act of unostentatious benevolence. We are anxious also that the reader's memory should store up a new instance of the heavenly placidity with which the virtuous soul passes from this world into a brighter and a happier state.

\* The Rev. Canon Meyer, of Hamburgh.

"Fully prepared for her removal from this chequered scene," says the writer, "she rested her closing eyes on what was most dear to her on earth; extended her feeble hand in blessing on her children's heads, and bequeathed her benediction to each of those who were distant from her side in this solemn moment. The youthful heir to the throne, her grandson, was also brought into the apartment; he asked her, whether she was not anxious to see his sisters, and upon her answer in the affirmative, hastened to fetch them, and in another minute brought them into the presence of the dying princess. On them also she bestowed her blessing; with a last effort, in which she was assisted by her beloved son, the Emperor Nicholas, she laid her faltering hand on the head of her youngest grandchild, and in the act of blessing him, fell into a soft slumber, from which she awoke for an instant to cast a fond and parting glance on Nicholas; and then, without a sigh or pang, her soul winged its flight to the mansions of the blessed. It was the third hour after midnight; a gentle motion of the lip shewed that the spirit had fled; and a heavenly smile still rested on her features, when her pulse had ceased to throb."—

"This lamentable event clothed all Russia in mourning. It robbed orphans of a mother, and the unfortunate of an ever-watchful and generous protectress. No words can describe the deep and universal sensation it made; it preyed on every heart, from the throne to the peasant's cottage; but in no quarter so poignantly as among the dependents on those charities, whether of private benevolence or education, of which she was an indefatigable conductress for a period of two and fifty years; tending them with an activity and zeal, a degree of affection and constancy, to which it is impossible I should ever again be an eye-witness. I speak without hyperbole, when I say, that there was scarcely a moment of her existence which was not signalized by some act of beneficence, or consecrated to the practice of the most exalted of female virtues. She never, at any one period of her life, discharged a servant, or allowed them to retire from her service, without seeing the means of subsistence provided both for them and their families, and directing the admission of their children into some one of the various asylums for education, of which she was the parent or active patroness. She never gave note beforehand of her intention to visit any one of these institutions; she came upon the conductors unawares, and inspected its whole condition with a searching eye, from the cellar to the uppermost floor. Amongst all her good deeds, none shone brighter than the benevolent and heartfelt concern which she lavished upon the sufferers in the late campaign in Turkey.\* High and low, rich and poor, equally shared her charity; she personally visited those who had been bereaved of some dear relative; breathed words of consolation into their breaking hearts; sent them pecuniary or other relief, as the case required; and took those children under her motherly protection, who had lost their parental stay and protectors. Her generosity, on this mournful occasion, reduced her to the necessity of even borrowing a considerable

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\* Anno 1828.

sum from St. ———. She adopted, before her decease, the most effectual means for preventing the decay of any one of the three-and-twenty institutions she had fostered; and in her will she made special provision for every individual servant."

Such, reader, was the mother of the late and present sovereigns of Russia.

#### CHURCH SOCIETIES.

MR. EDITOR,—Believing as I do, that the Societies for Promoting Christian Knowledge and Propagating the Gospel, were they better known and supported, would be able, under the blessing of Providence, to extend the privileges of the Gospel in no inconsiderable degree; to attach members of the Church of England closer to the Church, and to conciliate the respect of such as are now unfortunately inimical to her interests, I cannot refrain from sending you a few additional suggestions and observations, which, as a Churchman, I cannot but desire to press upon the attention of all who have the welfare of the Church at heart. My suggestions refer to London and the neighbourhood, and I think if acted upon there, they would soon be followed by similar exertions all over the country.

I would recommend that district committees of *both* Societies be formed in every parish in London, except the city parishes. Let all be exhorted to give—the rich man of his abundance—the poor man according to his ability. Let there be a sermon preached once a-year in the Church (or Churches) of the parish, and let the amount collected be divided in equal moieties between the two Societies. In the city I would recommend that district committees also of *both* Societies be formed in *every ward*, that charity sermons be annually preached in all the churches, and that the money collected be divided in equal moieties between the two district societies of the particular ward in which the collection is made. In the villages round London let there be also local committees of *both* Societies formed, and annual sermons preached at all the Churches. In no case would I dispense with the sermon, for, however small the collection may be, the *interests of the Societies must be advanced* when their cause is urged solemnly and impressively by the ministers of God, and, if there be an individual who cannot afford to throw in even a "widow's mite," he may be induced at least to give us his prayers and to wish us God speed.

I would fain hope that the Societies are now about to receive that general support, which, as Christian Societies of the Church of England, they have a right to claim at the hands of Churchmen, and that the clergy are even now in deliberation as to the most effectual means they can make use of to render the operations of the Societies as influential and as widely beneficial as possible. It is certainly a great reflection on the character of the clergy to say (as truly we must say) that the Church Societies would achieve a far greater degree of good than they are now enabled to do, if they would only step forward and recommend them to the support of their people; and I anxiously hope, that the clergy—for their own sake—for the sake of the Church of England—for the sake of the Gospel of Christ—will seek to remove the

stigma which at present attaches itself to us. It is most discreditable to us as Christians and as Churchmen, that societies willing to go forth into the Lord's vineyard and to seek the extension of his kingdom, should be impeded in their benevolent intentions through lack of means, especially when we have it in our power to supply those means, and which, indeed, are placed in our hands for the express purpose of being used to the glory of God, and the benefit of our fellow-creatures. We stand bound in the most sacred and imperative manner to propagate the Gospel; and, if the Societies we are speaking of are able, by divine assistance and our exertions, to assist in doing this, nothing can be clearer than that it is *our duty* to support them. And let us not forget, that if, through our supineness, the progress of the Gospel be retarded, or any of its important doctrines be corrupted or mistated by other parties, great will be *our* condemnation. The signs of the times, too, warn us to be vigilant. We must not shut our eyes to the *fact* that Dissenters of all kinds are straining every nerve to further their own aggrandizement, and that, by means most unfair and dishonest, they strive to gain proselytes to their respective communions. We cannot also but note, however painful it is to do so, their increasing antipathy to every thing connected with the Church of England; that the most discordant sects unite and hesitate not to receive as brethren even those who "*deny the Lord who bought them*;" and that the *whole party* stand arrayed against the pure doctrines and discipline of our venerable Church. The Romanist, too, is making rapid strides (and alas! we have given him encouragement by our own false notions of liberality), and, true to his principles, he still carries war in his heart against all sound Churchmen and uncompromising Protestants, whom he must always designate as "obstinate heretics." "The melancholy truth," says Dr. Fancourt, "*cannot be concealed, that the votaries of Rome have greatly increased in our land.*" (Sermon at Leicester.) Infidelity, too, under various forms, is unhappily gaining ground, and "evil men and seducers are waxing worse and worse, deceiving and being deceived."

In this alarming state of things, therefore, "we must not be indifferent spectators of such deplorable spoliation" of the Lord's vineyard (see Mr. Norris's sermon on Holy Places); but with becoming energy we must apply ourselves with diligence to the task of correcting whatever is amiss amongst us; and, taking the whole armour of God, we must go forth and contend in his name for the faith once delivered to the saints. This he has enjoined us to do, and this we must do, or we shall betray that sacred cause, which, by the strongest possible obligations, he has bound us to maintain, and in the defence of which we ought to be ready, if need be, even to perish.

I quite agree with you, Mr. Editor, that "the claims of the Church should be set before the people with conciliatory mildness, but with Christian decision." (Christian Remembrancer, 1830, p. 666.) With this view, let it be the endeavour of the clergy to rouse the affections of their people towards the pure and apostolic branch of Christ's church established in this country. Let them shew the inestimable advantages which every true churchman has within his reach, and the

tender concern evinced by the Church for the spiritual edification and growth in grace of all her sons. Let them also set forth, upon *the authority of the word of God*, how heinous the sin of schism is in his sight, and cease not to admonish them that they receive the doctrines of the Church, *because they are the doctrines of the Bible*, and because they are the same which the faithful in all ages have received, and rested their hopes upon; and that upon a *proper* reception of them, our salvation is made to depend. Whilst maintaining their own principles, let the clergy also endeavour to conciliate and to bring back into the fold of the Church, those, who from various motives, have wandered from her green pastures, and who, *through ignorance of the word of God*, have followed unauthorized teachers, and set at nought those whom Supreme Wisdom has appointed to watch for their souls, and upon whom *he* has laid the burden of responsibility. Now, in order to render the ministrations of the clergy as efficient as possible, we must erect churches,—encourage Sunday, national, and infant schools,—in populous places have a third service at our churches,—extend the influence of the Church societies, by forming district committees,—and by opening lending libraries for the use of the poor. In short, we must labour, in season and out of season, to promote *CHRISTIAN knowledge*, for to a deficiency of that, as the source of principle and duty, may be attributed all the evils we are labouring under.

I think it is sufficiently obvious, that the prevalence of latitudinarian principles amongst us is owing, in a very great degree, to our own apathy and apparent unconcern; for had new churches been erected fifty years ago, the aspect of the Church of England would have been more cheering than it is at present; and, had the Church Societies been properly brought forward, sectarian ones never would have extended themselves as they have done. Evil has been raised up unto us out of our own house, and in the unhappy divisions which prevail we are admonished that we have not done our duty. “He therefore that hath an ear, let him hear what the Spirit saith unto the churches.”

And as we labour to promote sound and genuine religion amongst ourselves, so let us exert ourselves in behalf of our colonies and other dependencies, and, at the same time, seek to extend the blessings of the gospel to those who are now sitting in darkness and the shadow of death. Let us use all lawful methods to effect these important objects, and let the Society for propagating the Gospel be placed in a situation to effect all that is in her heart, that she may become a blessing to the nations of the earth. Let our zeal for the Church of England be as strong as the blessings we derive from her are great and important. Let us endeavour “to strengthen her stakes and lengthen her cords,” and unite in fervent supplication at the throne of grace, that the Almighty would make us instrumental in the acceleration of that blissful period, “when all shall know the Lord from the least to the greatest,” and when “his will shall be done in earth, even as it is in heaven.”

Commending the above suggestions and reflections to the serious consideration of all faithful churchmen,

I remain, Sir, your constant reader,  
X.



## ON HEBREW POETRY.

MR. EDITOR,—I have read with much gratification some of the late numbers of the *British Critic* and *Quarterly Theological Review*. It is a publication which appears to be rising in talent and value : I was therefore not a little surprised at an opinion maintained, in the number for last April, on the subject of Hebrew poetry. In the review of certain translations of the Psalms, I met with the following passage :—"One thing more we must say here, and in this we shall perhaps be thought antiquated and precise. It is this : notwithstanding all that Bishop Lowth, Bishop Jebb, and other highly respectable writers have said on Hebrew poetry and parallelism, we cannot bring ourselves to think, that the arrangement of the Psalms, and other poetical books, *as they are called*, into distichs, &c. adds in any way either to their perspicuity, their force, solemnity or beauty : nor do we think any one among us would ever be brought to believe, that a Church or Family Bible, arranged and read according to this system of parallelism, *would possess any thing like the authority of a Divine Revelation*. Our notion is, that to dignify the Bible, or any part of it, with the title of Hebrew poetry, *tends very much more to injure its authority than to recommend it : and further, we have no good reason for giving it any such character*. Besides, were this sort of rhythmus found to prevail in a degree far greater than it really does, still all that could be said for it must be, that it is a species of writing peculiar to the oriental nations ; while their poetry, where that is really to be found, (*for the Hebrews have certainly none*) is a totally different thing. The skill of the best scholar has failed in the endeavour to parcel out the sacred text, as is visible enough in the very elaborate work of Dr. French and Mr. Skinner."—*British Critic, Quarterly Theological Review, &c. for April, 1831.*

Having paid some attention to the structure and characteristics of what has always been considered Hebrew poetry, I request the insertion of the following remarks on the passage above quoted.

The Reviewer more than doubts the *existence* of poetry amongst the ancient Hebrews : and even admitting, for the sake of argument, its existence, he thinks that the restoration of the poetical books to an arrangement founded on parallelism, would not only be useless, but injurious. These are bold assertions ; but they are *mere* assertions. However well he may be able to sustain the positions laid down, he does not, in fact, bring a single argument in their support. Now, that what has been commonly called *Hebrew poetry*, is different from that of the Greeks and Romans, is abundantly evident ; and has been generally, I had almost said universally, admitted, since Bishop Lowth's clear and masterly statement of the doctrine of parallelism, and his triumphant "*Metrice Hurianæ brevis confutatio*." But that it is not to be considered *poetry of any kind*, is a doctrine which requires no small strength of argument to support. In the first place, like poetry, it is arranged in portions of nearly equal length. See, for instance, the 111th, 119th, and other alphabetical Psalms, where the beginning and the termination of each verse, a member of a verse, is distinguished by the successive letters of the alphabet. 2dly, It is

commonly distinguished by richness of imagery, force of expression, and elevation of character, like the poetry of other nations, and also, like the Italian and English languages, by terminations and words, rarely, if ever, used in prose. Let any one read, for example, for the first time, in our authorized version, the first two verses of the 23d chapter of Deuteronomy, and let me ask, whether he would not, without hesitation, pronounce it to be poetry?

1. "Give ear, O ye heavens, and I will speak :  
And hear, O earth, the words of my mouth.
2. "My doctrine shall drop, as the rain :  
My speech shall distil, as the dew :  
As the small rain upon the tender herb,  
And as the showers upon the grass."

3dly, The titles *שיר*, *זמור*, &c. are frequently prefixed to portions of Scripture, which are distinguished by the prevalence of parallelism; and these titles are never given to portions of Scripture not so distinguished. See, for instance, Exod. xv. 1:—"Then sang Moses and the children of Israel this song. (*את השירה הזאת*) Judges v. 1:—"Then sang (*ות שר*) Deborah and Barak, &c." 4thly, The books of Psalms, Proverbs and Job, in many of the Hebrew MS. collated by Dr. Kennicott, are arranged in hemistichs.\* In the Alexandrian MS. of the Septuagint, the Book of Psalms is divided into lines, nearly corresponding with the Hebrew hemistichs. In the Vatican Septuagint, and in the *Peschito*, or ancient Syriac, the termination of each hemistich is distinguished by certain marks. I know nothing of the poetry of other oriental nations, and therefore cannot compare it with what has hitherto been considered the poetry of the Hebrews. But, if the writer is well conversant with Oriental literature, as I have some reason to suspect that he is, and can support his opinions in opposition to the powerful authority of Bishop Lowth, by solid and substantial arguments, he ought rather to make them the subject of a separate treatise, than of a few hasty lines in a page of a periodical work. But to proceed from this digression. It is also stated by our Reviewer, that the *authority* of the sacred text would be affected by arranging the Common Bible according to the system of parallelism:—"Nor do we think any one among us would ever be brought to believe, that a Church or Family Bible, arranged and read according to the system of parallelism, would possess *any thing* like the *authority* of a Divine Revelation. Our notion is, that to dignify the Bible, or any part of it, with the title of Hebrew poetry, tends very much more to injure its authority than to recommend it." I am unwilling either to misrepresent, or to misunderstand the Reviewer; but I am quite at a loss to comprehend his meaning. Can the *authority* of the sacred text be in the slightest degree affected by the *form* in which it may be printed? Some prejudice might perhaps be at first excited, by throwing the poetical

\* "Hic liber psalms scriptus est more poetico; scilicet in lineas plerumque breves divisus, et maximum partem constans hemistichiis fere equalibus." Here follows an enumeration of the MSS. and Editions in which the Psalms are so arranged. Kennicottii Vet. Test. Hebraic. Tom. ii. p. 307. A similar remark is made at the end of the book of Job, and of the book of Proverbs.

books of the Bible, which are now printed as prose, into a poetical form: but no harm could ultimately arise from restoring the poetry of the Bible to that form in which there is great reason to believe it was at first constructed. Of course, as a matter of *prudence*, it would not be advisable to *begin* by altering the arrangement of our Church Bibles; but there seems no reason why we should not endeavour to approach, as nearly as possible, to the original form as well as to the *textual readings* of the Hebrew Bible. But has not this plan, considered so dangerous and objectionable by our Reviewer, been actually adopted to a certain extent? Are there not parts of the authorized version of the Holy Scriptures which, if not actually arranged in metrical lines, can scarcely be read by any one without conveying to the hearer as perfect an idea of Hebrew parallelism as if the English text were actually arranged in lines? Let us take, for instance, the 114th Psalm, and restore it to metrical arrangement, and see whether a different sense would be conveyed, or a different impression made on the hearer, from that which would arise from hearing the same passage read from a common Bible.

1. "When Israel went out of Egypt—  
The house of Jacob from a people of a strange language,
2. "Judah was his sanctuary—  
[And] Israel his dominion.
3. "The sea saw it and fled:  
Jordan was driven back.
4. "The mountains skipped like rams,  
[And] the little hills like lambs.
5. "What [ailed] thee, O thou sea, that thou fleddest?  
Thou Jordan, that thou wast driven back?
6. "Ye mountains, that ye skipped like rams,  
[And] the little hills like lambs," &c.

Here, as in many other passages, the terminations of the Hebrew couplets correspond *exactly* with the terminations of our English verses: and however the uneducated *reader* might entertain a prejudice against this innovation in form, the *hearer* could perceive no difference.

But our author starts another obstacle to a metrical arrangement of the Bible. "The skill of the best scholars has failed in the endeavour to parcel out the sacred text, as is visible enough in the very elaborate work of Dr. French and Mr. Skinner." That the attempt to restore the poetical, or *rhythmical* books of the Bible (if the Reviewer presses the term) has not wholly failed, will be evident to any one who will examine the Books of Psalms, Proverbs, Job, Canticles, Isaiah, &c. in the Hebrew Bibles of Kennicott and Jahn. And if the sense of a passage in many instances depends on the metrical construction, it is surely no waste of time to follow in the track of those eminent Hebrew scholars, with endeavours still nearer to approximate to that regular disposition of the poetry of the Bible, which probably obtained, when it was recited with emphasis in the ears of the people, or accompanied by instruments of music in the service of the temple.

I am, Sir, your humble Servant, &c.

J. B.

## ANGLO-SAXON CREED.

MR. EDITOR,—The perusal of Mr. Soames' Bampton Lectures for 1830, has directed my attention to the interesting subject of the religion of our Ante Norman fathers. The freedom of their religion from the modern errors of Romanism is so satisfactorily proved in that work that additional information on the subject is scarcely needed.

Venerating, however, as I do, every thing which comes from the mind and pen of the great George Hickes, I am induced to propose a question which you, perhaps, or some of your readers, may answer. Has this great champion of primitive independent episcopacy left any unpublished monuments of his own research into the particulars of the Anglo-Saxon creed before it became adulterated by popery? That he had deeply studied these antiquities is matter of history; and from an anonymous life of Bishop White Kennett (1730), written, I believe, by William Newton, vicar of Gillingham, Dorset, I collect that, while this eminent divine was obliged to assume the lay habit, and was in retreat with his generous, political, and religious adversary in the vicarage at Ambrosden, he relieved himself from the tedious and trying arguments of his less orthodox friend, by examining and illustrating the *unromanized* tenets of the Anglo-Saxon theology. E. W.

## ALOES.

MR. EDITOR,—The following passage, from the Journal of an Embassy to the Courts of Siam and Cochin China, by John Crawford, Esq. late envoy, appears to me illustrative of the aloes mentioned in Solomon's Song, chap. iv. 14. The insertion would oblige

Your humble Servant and Constant Reader.

Song of Solomon, chap. iv. 13.—“Thy plants are an orchard of pomegranates with pleasant fruits; camphire (or cypress) with spikenard (ver. 14.); spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and *aloes*, with all the chief spices.”

“The place which we had now visited is called by the Cochin Chinese Phu-kok, and by the Siamese Koh-dud, or the “far island;” the last name having reference to its relative distance, compared to other islands, from the coast of Kamboya. In the Kamboyan language it is called Koh-trol, or “Shuttle island,” which is evidently the Quadrole of the old maps. It is the largest island on the east coast of the gulf of Siam, being by our reckoning not less than thirty-four miles in length. It is commonly bold high land, the highest hills rising to seven or eight hundred feet. A few spots here and there on the coast only are inhabited; the rest being, as usual, covered with a great forest, which, we were told, contained abundance of deer, hogs, wild buffaloes and oxen, but no leopards or tigers. Its most valuable produce, however, is the *lignum aloes*, or argila. All the hilly countries and islands on this part of the coast of the gulf of Siam abound in this production. We used every endeavour to obtain specimens of the tree in a fit state for botanical description, but without success. The *lignum aloes*, by the account of the natives, is a diseased portion of the

wood. The tree, one of the tallest of the forest, is sufficiently common, but not so the individual in a diseased state; and hence the high price of the *odoriferous* substance. They shewed us several large portions of the timber in its ordinary state, and presented us also with pieces of the *fragrant wood*, recently extracted."\*—(*Cranford's Journ. to the Courts of Siam and Cochin China*, 2d edit. vol. i. p. 99.)

"—And aloes."]

By "aloes" here seems plainly meant the lign aloes, or wood aloes, the finest sort of which is the most resinous of all the woods with which we are acquainted. Its scent, while in the mass, is very fragrant and agreeable. The smell of the common aloes wood is also pleasant, but not so strongly perfumed as the former.—*Parkhurst*. (From the Family Bible.)

Are the trees spoken of by Parkhurst and Crawford the same?

## NOTICES OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

(Concluded from page 313.)

### RHODE-ISLAND.

It appears that the Church in this State continues to flourish. By the blessing of God upon the regular and rubrical use of her evangelical services, and the faithful preaching of the Gospel, she is gradually adding to her numbers, and growing in the affections of the people. A feeling favourable to the religious education of children pervades almost all classes of people in this portion of the Eastern Diocese. They contribute freely to the support, and gladly put their children under the influence of, Sunday-school instruction. Very little has been done in behalf of missions, except by St. Michael's Church, in Bristol, of which the Bishop is Rector. But it may be hoped, from the zeal in relation to this subject, which was manifested by the members of the late State Convention, and the measures they adopted, that the time is not distant when the spirit of missions will be so identified with the spirit of Christianity, as to produce results of some importance to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States.

### CONNECTICUT.

The number of Clergymen in this diocese is 59, and the number of parishes 78. Since the last Triennial Convention ten Presbyters and ten Deacons have been ordained; and 784 have received the rite of confirmation. The present number of candidates for holy orders is twelve. There has been a respectable increase in the number of communicants; but the imperfect returns exhibited in the parochial reports render it impossible to state the exact amount of that increase. Sunday Schools have been organized in nearly all the parishes in the diocese. They are, for the most part, in a very flourishing condition, and are in connexion with the Protestant Episcopal Sunday School Union, whose system of instruction is generally adopted. The Society

\* The tree is frequent in the woods of Singapore.

for the Promotion of Christian Knowledge in the diocese continues to give assistance to a few missionaries, who are usefully employed in building up decayed parishes, and forming new congregations, in various parts of the diocese. The cause of missions, domestic and foreign, is assuming more and more the importance it deserves, in the estimation of the Episcopalians of Connecticut; and a general conviction exists, that it is closely identified with the prosperity of the Church at home, and the increase of individual piety. Some of the congregations have set a noble example of Christian liberality towards this object; and from no quarter do the friends of missions meet with any thing deserving the name of opposition. On the whole, the prospects of this diocese are highly encouraging. It is believed that in no part of the United States are the doctrines of the Gospel preached with more faithfulness, or with a more sensible influence on the hearers.

## NEW-YORK.

This diocese consists at present of 128 Clergymen (the Bishop, 111 Presbyters, and 16 Deacons) and 163 congregations; being an increase, since the last General Convention, of 14 Clergymen and 10 congregations. The number of persons confirmed by the Bishop has been 1954. Baptisms, 3472. Marriages, 1253. Funerals, 2499. Communicants, 5556. Some of the largest and most flourishing parishes in the diocese owe their existence, under God, to the fostering care of the Committee appointed for Propagating the Gospel, through the faithful labours of the missionaries, and the active superintendence of the Bishop. When the settlements in which those parishes are established were just forming, the missionary began there his pious work. His little flock grew with the growth, and strengthened with the strength, of the town, until, nurtured by the Divine blessing, the Church became competent to its own support, when the aid was withdrawn, and transferred to visit another region with a similar blessing. In this way, two or three missionary stations are dropped every year, and others established. Merely this, however, by no means keeps pace with the demand. There is a loud call for the constant increase of the means of this all-important and indispensable mode of advancing the interests of the Gospel. Every friend to those interests must hope and pray that this good work may abound more and more. Every one acquainted with the genuine character of our holy religion will be aware, that the evidences of sound piety must be found in the meek, humble, holy, and self-subduing, practical operation of a true and living faith on the general character and life. We have reason to thank God that, through his grace, there is generally apparent, in this diocese, an increase of real religious concern, and an increased sensibility to the pure and holy obligations of the Christian profession. And although much indeed of alarming deficiency on these momentous subjects still exists, to awaken our solicitude, engage our prayers, and enlist our most zealous efforts, still may we thank God, and take courage, in the humble confidence that his word, worship, and ordinances, are made channels of increasing spiritual blessings to his people.



## NEW-JERSEY.

The Church in the diocese of New-Jersey, although its comparative increase is not equal to that of the Churches in many of the States, in which the population is continually advancing, by the formation of new settlements, has made greater progress within the last ten or twelve years than at any period since its re-organization, at the close of the revolution. Its number of Clergymen is now twenty—the Bishop, eighteen Presbyters, and one Deacon. The number of congregations is thirty-one, worshipping in thirty churches, some of them new, and all, with scarcely an exception, in good repair. Twenty-four of the congregations enjoy stated regular service. The residue at present are only occasionally supplied, in consequence of the difficulty of procuring Clergymen to act as missionaries. The number of baptisms reported is 660. The number of persons confirmed has been 140. The communicants are about 800. Among the prosperous characteristics of the Church in the diocese, it merits especial notice, and cannot but afford high gratification to pious and benevolent minds, that generally, through the Divine goodness, more attention to, and more interest and zeal in, the concerns of religion, are apparent among its members, than has sometimes been the case in former years, and it is believed not without corresponding beneficial effects. This, as well as its external prosperity, calls for devout thankfulness to the Father of Mercies, and should prompt its members to offer up the most earnest and fervent supplications, through the merits of Christ, that it may not only be continued, but increased.

## COLLECTANEA.

SPECIMEN OF A PAPISTICAL CONTROVERSY.—We find an amusing specimen of the style in which disputation was conducted in the fifteenth century, on the occasion of Leo the Tenth's intervention in a matter of disputed sovereignty between the King of Poland and the Grand-Master of the Teutonic Order. The points of the controversy were argued before his Holiness himself; the advocates were the Archbishop of Gnesen, for the Polish sovereign; Carpi, orator of the Holy Roman Empire; and George Von Elz, chancellor of the order, on behalf of his fraternity. The latter had hinted pretty broadly, that the archbishop dealt in nothing but equivocations; and upon this the prelate replies:—"Tu male dicis, tu pessime facis!"

*Carpi.* "Quomodo ego male dico et pessime facio? Ego dico et facio quæ mihi sunt commissæ a Cæsareæ Majestate, et peto, quæ in aliis Conciliis facta sunt, Cæsareæ Majestati quoque in hoc Concilio non negari."

*Archb.* "Tu non dicis ut bonus miles, quia in Concilio Constanciensi Rex Poloniæ fuit accusatus per Sigismundum Cæsarem super fide, non autem fuit actum in Concilio super ista causa, vel inter Regem et Ordinem."

*Carpi.* "Quomodo ego non dico ut bonus miles? Pater Sancte! hic sunt acta in Concilio Constanciensi in ista causa."

*Archb.* "Tu non es bonus, sed scandalosus miles!"

*Carpi.* "Vos loquimini sicut vir imprudens et unus barbarus. Nonne pudet vos ista dicere in conspectu sanctissimi Domini nostri?"

His Grace the Archbishop was about to give his spleen still fuller vent, when the pope interposed, exclaiming: "Nolite ista facere; tacete!" and thus put an end to the debate; though Carpi, in taking his leave, could not resist flinging "E una *Bestia*!" in the prelate's teeth.

**HOLIDAYS IN THE GALRICAN CHURCH.**—By a late order of the French government, the religious festivals have been diminished to four in the year; namely, Christmas, the Ascension of Christ, the Ascension of the Virgin, and the day of All Saints. No other festival whatever can be legally announced or held; nor are any fairs or markets to be suspended in future, with a view to its observance. Festivals of patron-saints, which have hitherto been the characteristic and favourite progeny of Roman Catholicism, are not allowed, on the week-days which are affixed to them in the Calendar, to be celebrated by any rites or ceremonies; but they may be observed on the Sunday succeeding.

**THE SAXON CLERGY OF THE LUTHERAN COMMUNION.**—The rules for the probation of candidates for holy orders in Saxony have been re-modelled under the decree drawn up by the Ecclesiastical Council and Superior Consistory, and promulgated, under the King's sign-manual, on the first of December last. Amongst other enactments in this document, it is required of candidates, that they shall conjoin, with a sketch of their past lives, their baptismal certificate, a testimonial of their matriculation, to be given at the time when they quit the university, and proofs that they have attended prælections on the doctrines, &c. of the Old and New Testament, Dogmatics, Symbolics, Morals, Church and Dogmatical History, Homilectics, Pastoral Theology, and Catechetics. No student, however, is allowed to offer himself as a candidate, unless he shall have completed a full course of Divinity, "which is intimately blended with a sufficient acquaintance with Philosophy and History." Those who are summoned to public examination, will be required to exhibit a proof of their talents and attainments, not only by composing a disquisition on some point in divinity, &c. under the personal inspection of some competent delegate, but by undergoing a thorough examination in the various branches of learning connected with theology; both are to be in Latin; and besides these evidences of qualification, they are to deliver a sermon and hold a public disputation. The decree further cautions parents and guardians, on account of the increased exigency of the age, against allowing their children or wards to enter upon clerical studies, unless they evince a decided aptitude for them; it warns all parties, that an increased severity of examination is become requisite; and sets forth, that where there exists such abundant opportunities for selection among the candidates, nothing but merit can secure admission into the Saxon Church.

## LAW REPORT.

CONSISTORY COURT OF LONDON.

## UNDUE PUBLICATION OF BANNS.

WILTSHIRE v. PRINCE, *otherwise* WILTSHIRE.

THIS was a suit of nullity of marriage by reason of an undue publication of banns, and was promoted by Henry John Wiltshire against Elizabeth Prince, calling herself Wiltshire.\*

The libel pleaded,—first: st. 4 G. 4. c. 76. ss. 7. and 22.

2d and 3d. The birth of H. J. Wiltshire, on 20th April, 1809; and his baptism in the church of St. George, Bloomsbury, on the 23d April, 1812, by the names of "Henry John."

4th. That in March, 1827, Elizabeth Prince, aged thirty years, entered, as cook, the service of Robert and Mary Wiltshire (the parents of the complainant), living in Great Russell Street.

5th. That Prince prevailed upon H. J. Wiltshire to procure the publication of banns between himself and her, at St. Bride's, on 20th January, 1828, and two following Sundays; and it was arranged between them, with a view to concealment, that he should, in the banns, be described by the name of "John." That, in pursuance of such banns, a marriage was had, on the 5th of February, 1828, without the consent or knowledge of R. Wiltshire: "and that such marriage, knowingly and wilfully had without due publication of banns, was and is void."

6th. Exhibited a true copy of the entry of the banns, and also of the marriage.

7th. That H. J. Wiltshire, from his infancy, was invariably called by the

name of "Henry John," and not "John;" and that, as well before as after the marriage, Elizabeth Prince constantly addressed and spoke of him by the name of "Henry," and no other.

8th. That Robert Wiltshire and his family did not discover, nor were apprized of this marriage, till 15th May, 1828, when H. J. Wiltshire was immediately sent abroad, where he remained till the commencement of this suit: and that Prince was, on the 19th May, 1828, dismissed the service of R. and M. Wiltshire.

9th. That after her dismissal, Prince remained some short time in the neighbourhood, when she quitted it, and R. Wiltshire was not able to discover her place of abode until shortly before the service of the citation.

The fact of marriage was admitted: and the minority, want of consent, and that Elizabeth Prince was cognizant that the name of the promoter was "Henry John," and that the banns had been published by the name of "John" only, were fully proved.

The King's Advocate for Mr. Wiltshire. *Dodson contrâ.*

Judgment.

Dr. Lushington. This is the first case in which the stat. 4 Geo. 4. c. 76. s. 22. has undergone any judicial investigation. The true interpretation of the section is important: it enacts, "That if any persons shall *knowingly and wilfully* intermarry without due publication of banns, or without a

\* The citation was taken out on behalf of Robert Wiltshire, the natural and lawful father, and guardian of his son—a minor. On 1st of May, 1830, this citation was returned into Court; the libel was admitted on the 29th. On the 7th of June, the proctor for Robert Wiltshire alleged the son to be of age; exhibited as proctor for the son, and the father, being then dismissed from the suit, was, on the 16th, examined as a witness in the cause.

licence from a person having authority to grant the same, the marriages of such persons shall be null and void to all intents and purposes whatsoever." This is the substance of this section, as relating to the question for my consideration. Now, whatever might be the construction of this section, when one only of the parties knew of the false publication, here there is sufficient evidence to shew, that both the man and the woman were aware that the banns had been published in a

manner calculated to conceal the identity of one of the parties. The omission of a Christian name may operate as a concealment, as much as the omission of a surname. Looking to the whole of the evidence, I am satisfied that, in the present case, the publication was contrary to this section of the act of parliament, and that both parties were perfectly cognizant, before the marriage, of the violation of its provisions. I pronounce the marriage null and void.

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## MONTHLY REGISTER.

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### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

#### *Report of the York Diocesan Committee.*

THE Diocesan Committee, in laying their Report for 1830 before the public, have the satisfaction of being able to state, that the laudable objects of the Society appear to have met with increased attention in the district over which the care of the Committee extends.

During the past year there have been issued from the Depository in York, 18,599 books and tracts;—including 598 Bibles, 620 Testaments, 1,875 Common Prayer-Books and Psalters, and 15,506 of the Society's other publications.

A remittance of 308*l.* 12*s.* 9*d.* has been made to the Society on account of the sale of these books. The annual subscriptions remitted have amounted to 117*l.* 14*s.* 3*d.*—Ten new subscribers have been added to the Diocesan Committee, and have been recommended to the Parent Society.

To these statements, the Committee have to add, that the annual sermon on behalf of the Society, preached in October, by the Hon. and Rev. Henry Duncombe, produced a collection of 24*l.* 5*s.* 9*d.*; and they would remark, on the whole of the account which they have now given, that a comparison with the Report of 1829, will shew an improvement in all respects; but especially in the number of books

and tracts which have been distributed, the issue having exceeded that of the preceding year by 2,331 volumes.

Rev. J. RICHARDSON, M.A. } *Secre-*  
Rev. W. L. PICKARD, M.A. } *taries.*

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#### *Annual Report of the Cranbrook District Committee presented at the Anniversary Meeting held at Ten-terden, on Friday, July 29, 1831.*

WHEN, in July 1830, the Committee made its First Annual Report, it did not hesitate to acknowledge that the account of its proceedings presented no imposing appearance. Its annual subscribers were few, and its transactions, up to that period, had been on a very confined scale. Confiding, however, in the strength of its claims, the Committee then expressed its "persuasion that its supporters would increase as its existence became more generally known and its usefulness felt; and that the liberality of its friends would qualify it to extend its operations as far as the wants of the district should require." The event has proved that this confidence was not misplaced, as the Anniversary Meeting more than doubled the number of annual subscribers, in addition to the collection made after the sermon. And that the Committee has since not been inactive in the great

cause of religious instruction, the following statement of books issued from the depository and procured at the request of members in the district during the past year will sufficiently shew.

The amount from July 30, 1830, to July 29, 1831, is

Family Bibles.....	1
Bibles.....	62
Testaments.....	41
Com. Prayers and Psalters..	200
Other Books and Tracts ..	1034

Total .....1338

Being an increase of 528 upon the numbers of the preceding year.

At the Quarterly Meeting in October, 1830, after an examination into the state of the funds of the Committee, it was resolved to make a further reduction of 20*l.* per cent. on the prices of the Parent Society of the Bibles, Testaments, and Common Prayers supplied from the depository to the members of the Committee; the said resolution to be in force only until the present meeting, in order that its effect on the means of the Committee might be tried, and the resolution rescinded in case it should be found to cause too heavy an addition to the expenditure. The loss by this measure only amounts, however, to the sum of 3*l.* 13*s.* 2½*d.* The Committee, therefore, feels that it will be justified in continuing this reduction, inasmuch as, without any violent diminution of its funds, the measure will very materially promote one grand object for which those funds are collected, viz. the ready supplying the poor with copies of the Holy Scriptures and the Liturgy.

The Committee have much satisfaction in reporting, that the cash account, while it bears testimony to the amount of business transacted within the year, also proves that the means are fully able to support even an increase of activity. The receipts have been

On account of the Parent Society and wholly due to it .....	21	5	3
Contributions to District Fund .....	41	2	2

	£	s.	d.
For Books delivered from depository .....	39	8	7
Total ....	101	16	0
To which must be added			
Bills for books due to Committee .....	11	10	11
Value of books for sale in depository .....	12	11	3
Grand total..	£125	18	2

The payments during the same period have been

	£	s.	d.
Sums received on account of Parent Society ....	19	3	3
Donation to ditto .....	5	0	0
For books received from ditto .....	50	11	1
Incidental expenses of Committee .....	9	12	10½
Total.....	£84	7	2½

There is also due from the Committee to the Parent Society a farther sum, being for

	£	s.	d.
Subscriptions received and not yet remitted ....	2	2	0
Bill for books .....	1	8	6
For difference on books sold to non-members of Parent Society .....	0	6	2
Total....	£3	16	8

Grand total of payments and engagements ... 88 3 10½

So that the whole available property (previous to the meeting) amounts to 37*l.* 4*s.* 3½*d.*

In the above account of the expenditure there are two items which appear to require some observations. The first is the donation of 5*l.* to the Parent Society. This was granted at the Quarterly Meeting of October, 1830, as it was ascertained that the state of the funds would fully justify the measure. Originally the Society required every District Committee to pay over to its own funds a third of all collections made by the Committee,

which rule is, however, no longer in force, consequently the Parent Society now receives no assistance from its affiliated branches but what is voluntarily rendered. The second item just alluded to is the expenses of the Committee, which nominally amount to 9*l.* 12*s.* 10½*d.* Of this sum, however, 5*l.* 8*s.* 8½*d.* were a balance due to the

treasurer on the last year's account, when, from circumstances arising from the infant state of the Committee, an unusually large outlay was deemed necessary, and the means were small. Therefore, deducting these 5*l.* 8*s.* 8½*d.* the actual expenses of the last year only amount to 4*l.* 4*s.* 2*d.*

REV. ARTHUR HUSSEY, *Secretary.*

#### SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

##### *Report of the York Diocesan Committee.*

IN reporting their proceedings for another year, the York Diocesan Committee of the Society for the Propagation of the Gospel in Foreign Parts, have again to express their thankfulness for the degree of success which has attended their efforts.

Six new subscribers have this year been added to the committee's list; and the amount of the receipts in donations, collections, and annual subscriptions, is 91*l.* 9*s.*,—a sum which, when augmented by the arrears for the year yet unpaid, will somewhat exceed the gross amount for the year 1829.

REV. W. L. PICKARD, *M. A. Secretary.*

#### SOCIETIES for PROMOTING CHRISTIAN KNOWLEDGE, and for the PROPAGATION of the GOSPEL in FOREIGN PARTS.

##### *Birmingham District Committee.*

THE Annual General Meeting of these Societies was held at St. Philip's Church, on Tuesday, Aug. 9, 1831, the Right Hon. the Earl of Bradford in the Chair. The following is extracted from the Report:—

It is with the sincerest pleasure that every District Committee of the Society for Promoting Christian Knowledge must this year come before the public, as they have the most gratifying reports to send forth of the progress their venerable Parent is making in her usual 'labour of love.' God has, indeed, blessed the endeavours of the Society, by enlarging its sphere of usefulness, and giving the pleasing prospect of that usefulness being yet enlarged in each succeeding year, and its benefits even more liberally dispensed in every part of the British empire.

The Birmingham District Committee are faithfully endeavouring to aid the pious and charitable designs of her venerable Parent, by the circulation of the Bibles, Prayer-books, and other religious and instructive books and tracts on the Society's list, in this town

and neighbourhood; by making the operations of the Parent Society more generally known; by publishing more widely the grounds which constitute its claims to public support, and procuring additional members to the Society. Sixteen new members have been added to the District Committee during the last year, and twenty-five the year preceding. Since the last annual meeting a depository has been opened at Wolverhampton, previous to which the operations of the Birmingham District extended to that neighbourhood; this has, of course, interfered with the issue of books from their depository, but still the returns of their sales are very nearly the same as the preceding year, namely, 742 Bibles, 781 Testaments, 1870 Prayer-books, and 13974 books and tracts.

The Birmingham District Committee have lately been employed in the careful and attentive selection of various religious and interesting books and tracts from the Society's catalogue, which they have put into cases and formed into libraries of two sorts;—one for the use of schools and parishes, the other for private families and servants. The Committee have also been



issuing posting-bills, descriptive of the advantages of the Society, and have drawn up bills more in detail, and containing a scale of the Society's prices for some of their principal books, which they have caused to be framed and hung up in the porches or on the doors of all the churches and chapels in the town and neighbourhood, together with printed catalogues of their parochial and domestic libraries.

The sister Society—that for the Propagation of the Gospel in Foreign Parts,—is still pursuing, not the even, but rugged tenour of her ways, with even more than her accustomed zeal and intrepidity. This populous town and neighbourhood have certainly not yet paid sufficient attention to the very strong claims which this Society has upon their most zealous support; but the Committee have pleasure in announcing that a *King's Letter* has been addressed to the Archbishops of Canterbury and York, requiring them to take the necessary steps for obtaining contributions throughout the country for the renovation of its funds and the encouragement of its vast and splendid undertaking.

*Norwich Diocesan Committee of the Societies for Promoting Christian Knowledge and for the Propagation of the Gospel, and the Norfolk and Norwich National School Society.*

THE annual meeting of the members of the above Societies was held, on the 27th of July, in the Central School-room, Norwich. The Hon. and very Rev. the Dean took the chair, and commenced the proceedings with the usual prayers.

The Rev. G. Titlow then read several interesting extracts from the last Report of the Society for the Propagation of the Gospel, which were ordered to be printed. The Rev. James Brown, who acted as secretary to the Diocesan Committee at the time when the last Royal Letter in aid of the Society was circulated, strongly recommended that, on a future similar

occasion, the amounts of the parochial collections should be inserted in the public journals. This suggestion was adopted by the meeting.

It appeared from the Report of the Committee of the Society for Promoting Christian Knowledge, which was read by the Rev. J. Brown, that the friends of the Society have recently come forward liberally to relieve the Local Fund from its embarrassments, which at one time appeared formidable, there being a balance of 130*l.* due to the Treasurer; and a hope was expressed that it would for the future fully meet the demands upon it. During the year 1830, 593 Bibles, 873 Testaments, 2,083 Prayer-books and Psalters, and 18,386 books and tracts, were sold at the depôt in Norwich. The sum of 50*l.* was ordered to be transmitted to the Parent Society.

The Rev. Edward Cole next read the Report of the National School Society, which gave sufficient proof of its progressive usefulness. During the past twelve months, two daily and ten Sunday schools had been established in the county and admitted into union, affording religious instruction to an additional number of 730 children. The total number of schools in union with this Society is now 207, containing 11,317 children. Four masters and seven mistresses had been trained in the Central School, and a reward of one sovereign had been presented to five masters and mistresses recommended by the visitors in the respective deaneries. The amount of books gratuitously supplied was 115 Testaments, 256 Prayer-books and Psalters, and 2,808 Elementary books; 50*l.* had been paid to the treasurer of the Norwich Charity Schools, in aid of the erection of two school-rooms in that city. The Report concluded with a well-merited expression of gratitude to the late Secretary, the Rev. J. Neville White.

On the following day the Anniversary of the three Societies was held in the Cathedral: 2,150 children (1,323 boys and 837 girls\*) were

\* Belonging to the Daily and Sunday Schools in Norwich, in union with the National Society.

assembled in the nave, which was fitted up for service, and a very able and appropriate discourse was delivered to a numerous congregation, on behalf of the Society for the Propagation of the Gospel, by the Rev. Temple Frere, Rector of Roydon, Norfolk, from 1 Cor. iii. 9, "We are labourers together with God."

*London Auxiliary Committee of the Gaelic Episcopal Society. Instituted July, 1831:*

SINCE our last notice of this Society, we have much pleasure in being able to announce the following names of the highly respectable individuals who have become its patrons; and to add that many donations and subscriptions have been received.

His Grace the Duke of Gordon,  
The Lord Bishop of London,  
The Lord Bishop of Durham,  
The Lord Bishop of Winchester,  
The Lord Bishop of Ely,  
The Lord Bishop of Lichfield and Coventry,  
The Lord Bishop of Lincoln,  
The Lord Bishop of Chester,  
The Lord Bishop of Oxford,  
Right Hon. Lord Kenyon,  
Right Hon. Lord Bexley,  
Right Hon. Charles Grant, M.P.  
Right Hon. Robert Grant, M.P.  
Hon. Mr. Justice Park,  
Sir John Richardson.

*Note.*—Our readers should be aware that this Society is not the same as the Gaelic Society recommended in a late number of the Evangelical Magazine.

## ANTIGUA.

*The Antigua Branch Association of the Incorporated Society for the Conversion, Religious Instruction and Education of the Negro Slaves in the West-India Islands.*

THE fourth Annual Report announces the gradual advancement in morals and religion of that class of the inhabitants of the island to whom their care and attention is mainly directed.

At St. John's there will be observed, indeed, in the Boys' School, a trifling decrease, owing to the revival of those private schools which before were abandoned, but are now remodelled from the Society's School on the National system.

### BOYS' SCHOOL.

	Free.	Slaves.	Total.
At the close of 1829 .	148	40	188
At the close of 1830 .	118	46	164

### GIRLS' SCHOOL.

	Free.	Slaves.	Total.
At the close of 1829 .	70	28	98
At the close of 1830 .	59	41	100
Total in both Schools, 1830 .	264.		

At the Midsummer and Christmas examination, both boys and girls acquitted themselves to the increasing

satisfaction of all present. On the latter occasion, the approbation expressed by the Bishop, who was then on his visit to the Island, was gladly acknowledged as a valuable testimony in confirmation of the favourable reports which have been successively given of these Schools. Straw hats, made by the boys, were produced as works of industry; and it is hoped that to the like industry, of which this was so gratifying a proof, the children may be gradually trained in various other ways.

The appearance of the children in their new clothes reflected great credit on the exertions of the "Society for Aiding the Education of Poor Children." The girls, in their purple dresses, white caps, aprons, and mittens, failed not to attract particular notice. The experiment tried with the best boys and girls not clothed by the above-named Society, of allowing their small savings of two dogs, or three-halfpence sterling per week, (on the plan of the penny clubs in England,) to accumulate until the end of the year, was found to answer the expectations of those who kindly aided them by contributing sums to the

amount of such savings; and thus the boys were enabled to appear at the Christmas examination, in neat jean trousers of a grey colour, and the girls in plain white frocks and shoes, as also at the Christmas dinner provided for the children by subscriptions for the purpose.

The boys' school-room has been considerably enlarged, a comfortable set of rooms provided for the master, and the whole building, to which convenient offices have been added, has been put into as good repair as its decayed state will admit of. The whole expense of these improvements, to the amount of 450*l.* sterling, has been borne by the Parent Society in England.

Of the other institutions in the town, the Daily Meal Society, established in June, 1828, for the relief of destitute free persons of colour, now gives a daily meal to 100 persons, besides supporting entirely in its alms-houses about sixteen sick or aged individuals.

The Friendly Society has added to its numbers; and the sum of 200*l.* currency has been placed out on good security; the interest of which, 6 per cent., together with the monthly payments, keeps in hand a fund sometimes more than sufficient for the relief of the sick and the interment of the dead; and it is contemplated shortly to reduce the amount of subscriptions to those older members whose punctuality and attention have mainly contributed to raise the Society to its present independent and steady position. During the last quarter of the past year, when there was much sickness, the help promptly and adequately administered by the Society to its sick members, tended to shew the signal use of this Institution, and has led many more to apply for admission.

With respect to the plans pursued for the moral and religious benefit of the negroes belonging to the estates of St. John's parish, instruction through the medium of catechists having been abandoned, it is now imparted through subordinate teachers, being generally slaves belonging to the estates, who are to teach the children in the week on the properties to which they belong, and at such hours as

are most convenient, being subject to the superintendence of the Minister himself, and being required also to conduct the children under their care to the Sunday-school. This plan has been followed with much success during the past year, and there being now a Sunday-school at each of the two newly-built Chapels-of-Ease, besides the one in the town, not only are the numbers attending much larger, but the labour being divided, a better superintendence can be exercised than when they were congregated in one School.

The number on the list of each of the three Sunday-schools is as follows:—

St. John's.	St. James's.	St. Luke's.	Total.
275	205	185	665
Average attendance.			
200	100	125	425

On the Monday after Christmas-day, the negroes on the Sunday-school list, to the number of 655, were examined throughout the Broken Catechism, and reading out of the Testament. Christmas cake and beverage were then distributed among them, whilst the most deserving received Bibles, Testaments, and Prayer-books, and other religious books from the hands of the Bishop.

The erection of two Chapels of Ease, each of the dimensions of 60 feet by 30, in the north and south extremities of the parish, chiefly for the negroes, was effected last year; His Majesty's government having contributed 250*l.* sterling to each, the rest being made up in manual labour, materials from the adjoining estates, pecuniary contributions from the planters and others interested in the welfare of the negroes.

The foundation-stone of St. James's Chapel was laid on September the 11th, 1829, and that of St. Luke's, on the 26th of the same month.

The ceremony of consecration was performed by the Lord Bishop of the Diocese, at St. James's, on the 28th, and St. Luke's, on the 30th of December last. Decent burial-grounds were also consecrated.

The Sacrament is administered once in every month in each Chapel; and it is most gratifying to notice that mar-

riages among the slaves have been more frequent during the last year than for any preceding period.

In all the other parishes, with allowance for contingencies, such as the protracted illness of the Rector of St. George, the progress of moral and religious improvement is equally visible; and in the National Schools at English-harbour, under the conduct of Mr. and Mrs. Ronan, it is gratifying to observe a farther increase in the number of children attending beyond what was stated in the last Report.

Of the aggregate number (123) 53 can read the Scriptures, and are proportionably forward in writing and ciphering, as well as in an acquaintance with the Church Catechism, and the other books of Catechetical instruction generally used in the National Schools. The other children are gradually advancing in a similar course of instruction, according to their age or time of having been at School. The girls are instructed in needlework, and some of the more destitute children are clothed.

It is with the greatest satisfaction that the Society look forward to the speedy abolition throughout the island, of that great hindrance to religious im-

provement, the Sunday-market; a bill to that effect having already passed the legislature; and the quiet and orderly demeanour of the slaves during the Christmas holidays, (formerly a season of much riot,) and their anxiety to spend that time in attending at their respective places of public worship, is another very gratifying circumstance which your Committee cannot but notice as a presumptive proof of the benefits resulting from the propagation of religious knowledge among the slave population.

With regard to subscriptions, the income of the Association has been by no means adequate to the demands made upon it, the subscriptions in the island not having exceeded 43*l.* 5*s.*, so that the process of instruction already detailed, has depended mainly for its support upon aid received, through the Bishop, from the Parent Society, His Majesty's government, and from the Society for Promoting Christian Knowledge.

On the whole, however, the present Report will not fail to give satisfaction to all those who recognise the duty of inculcating, in a Christian country, the knowledge of the Christian faith, and the practice of Christian duty.

## POLITICAL RETROSPECT.

**DOMESTIC.**—In the counties of Essex, Suffolk, and Norfolk, the rust or mildew has shewn itself upon the wheat; but we cannot learn that it is found in any other parts. In some places there is a failure among the beans; yet, taken as a whole, the crop must be considered as a full average one. In no season within our recollection have both turnips and potatoes presented a more luxuriant appearance.

**REFORM.**—The bill for this measure has been under discussion during the whole of this month; and upon the different clauses of it the House has usually divided, the ministry generally maintaining a majority of one hundred and upwards. The counties of Chester, Cornwall, Cumberland, Derby, Devon, Durham, Essex, Gloucester, Kent, Hants, Lancaster, Leicester,

Lincoln, Norfolk, Northumberland, Northampton, Nottingham, Salop, Somerset, Stafford, Suffolk, Surrey, Sussex, Warwick, Wilts, and Worcester, are respectively to be divided into two parts, each division to return two members to Parliament, as if separate counties. The counties of Berks, Bucks, Cambridge, Dorset, Hereford, Herts and Oxon, are to return three members each undivided, and Glamorgan two members.

**CHOLERA MORBUS.**—The infection has not been communicated to this country, and the cases in quarantine have been very few. In St. Petersburg, and the other ports in the Baltic, it no longer presents the same destructive ravages with which it first appeared. Its progress towards Germany seems to be staid.

**FRANCE.**—On the 23d of July, the

King of the French opened the Sessions of the Chambers by a Speech from the Throne, in which he states that the finances are in a prosperous state, and the resources of France abundant; that treaties have been concluded with the United States of North America, Mexico, and Hayti; that he has increased the number of vessels employed to effect the suppression of the negro slave trade; that he has, by negotiation, obtained the evacuation of the Roman States by the Austrian troops, and for the former a real amnesty, the abolition of confiscation, and important changes in the administrative and judicial system; that in acceding to the independence of Belgium he has secured for France the demolition of the fortresses which threatened her northern frontier; that he had compelled the Portuguese, by his arms, to grant him that satisfaction which they had previously refused; and, finally, he notices the struggle of the Poles for independence, the long friendship of France for that country, and his desire to secure her liberties, and concludes by professing his wishes to preserve the peace and promote the welfare of southern Europe.

The celebration of the anniversaries passed over without any serious disorder.

**BELGIUM.**—On the 21st of July, Leopold entered his capital, amidst the wildest expressions of joy; swore to maintain the rights and privileges of his subjects, and signed the constitution. He then commenced a tour of survey through his dominions. He had proceeded on this tour as far as Liege, where, on the 2d of August, he received official notice of the intention of the King of Holland to recommence hostilities on the evening of the 4th, *at half-past nine in the evening*. As both parties had employed the armistice in military preparation, both may be fairly presumed to have been ready for action.

Accordingly, in the night of the 4th, or early in the morning of the 5th, the Dutch army, under the command of the Duke of Saxe Weimar, crossed the frontier and established itself at Ghent, whence it advanced the following day to Dienst. During the same

time the other division, under the Prince of Orange, advanced towards Gheel, whence he afterwards directed his march upon Brussels, supported by the other divisions of the army. In these operations they had some slight skirmishes with the enemy, who uniformly fled with precipitation.

On the 12th, the Belgian forces at Louvain, commanded by Leopold in person, offered the Prince of Orange battle. It was accepted; but at the first onset the Belgians fled, throwing away their arms and accoutrements to expedite their flight. Every thing that could be done by a brave and heroic leader to animate a force of the most dastardly description was done by Leopold and a very few officers who did not partake of the general panic, but with no success. The Dutch forces immediately seized the gates and occupied the town; Leopold with a few lancers passing out at the Brussels gate only five minutes before the Dutch troops took possession of it; with this small escort his Majesty reached Malines in safety.

Here the advance of the army terminated (eight miles from Brussels), the French army, fifty thousand strong, commanded by General Gerard, and accompanied by two princes of the blood, having entered Belgium, and taken possession of Brussels. A treaty for an armistice was commenced and concluded, by which it was agreed that the forces on each side should be withdrawn, and the claims on each side settled by negotiation.

**POLAND.**—Since our last, no action has been fought; but on each side, the dreadful note of preparation has continued to sound without intermission; the Russian forces, eighty thousand strong, with a large park of artillery, passed the Vistula before the close of July—their advance towards Warsaw has been singularly slow and cautious. The Polish government appointed a commission of war, sworn to secrecy, to examine the conduct of the generalissimo and his future plans. Their report is most honourable to the Marshal, Strynecki; they approve to the fullest extent all that he has done, and express their entire confidence in all that he proposes for the conduct of

the rest of the campaign. At the date of the last advices he had resumed offensive operations on both sides of the Vistula, and had been joined by General Dembensi from Lithuania, with a body of 5,500 men, all mounted: with these General D. had fought his way through the cantonnments of the Russian army, and brought in with him two Russian generals, and one thousand privates prisoners. The Polish army in the field amounts to sixty thousand men of all arms;—their artillery numbers two hundred pieces, served by artillerymen equal to any in Europe.

It is a singular fact, which is not generally known, but for which we have indisputable authority, that it had been for some years past a favourite plan with the imperial court, to bring the Polish division of the Russian army into the highest state, both of equipment and discipline: by an unaccountable indiscretion, these were permitted to remain quartered in their own country, where they joined the insurgents with 30,000; and to this circumstance, the success of their first operations is to be attributed.

PORTUGAL.—The French force, de-

spatched to Lisbon, to enforce from Don Miguel compliance with the demands of that court, having entered the Tagus, and taken possession of the Portuguese ships of war with very little opposition, prepared to land the troops and occupy the capital, when the Portuguese government thought fit to comply with the requisitions of the French commander, and agreed to pay fifty thousand pounds sterling towards the expenses of the expedition—the Portuguese ships to be detained till the money is paid.

ITALY.—The Austrian troops have evacuated the Papal territories. As they retired, the inhabitants displayed their determination to submit to the Pope only in spirituals; the Papal authorities were openly rejected, and others substituted by the people. The Pope promises to grant a civil constitution.

WEST-INDIES.—The crown slaves in the West-Indies have been emancipated by command of His Majesty about seven months ago. In reply to a question lately put in the House of Commons, Lord Howick stated, that their conduct since their emancipation had been regular and industrious.

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## ECCLESIASTICAL INTELLIGENCE.

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PETERBOROUGH CATHEDRAL.—The new choir of this Church being completely erected, the ceremony of its re-opening took place on Monday, July 25. The interest which it had excited in that part of the country was extreme. As soon as the doors were opened, the Church was filled with not less than 3000 persons, whose eyes were gratified by the spectacle of as beautiful a choir as art ever produced. Handel's *Te Deum* was performed by Mather, the celebrated blind organist. The communion service was performed by the Lord Bishop of the diocese, assisted by the Dean; and the sermon was preached by the Lord Bishop of Gloucester, who, having been the author, promoter, and finisher of the whole scheme, was invited to fill the new pulpit. His discourse was listened to with great attention and interest by the assembled multitude. The history of this work is somewhat singular. The old interior of the building having been destroyed, in the civil wars, by the troops of Oliver Cromwell, a very mean and inappropriate choir of painted deal had occupied its place. Four years ago, a subscription was raised, in the city and neighbourhood, to erect a new organ-screen and altar-screen of stone, and a choir of Norway oak, under the auspices of the late Dean, Dr. Monk, the present Bishop of Gloucester. The amount subscribed was about 6,000*l.*, but the beauty of the workmanship exceeds what might have been expected even from this large sum; and it is the general opinion, that no Church in the kingdom presents a more beautiful interior. The plans are those of Mr. Edward Blore, the architect, and the work has been executed with uncommon skill and elegance, by persons who are natives of this place. A new organ-case forms part of it. After service, the present Dean, the Very Rev. Dr. Turton, entertained the subscribers, together with others of the nobility, clergy, and gentry, at a most elegant and sumptuous banquet, laid out with



the greatest taste in the garden of the Deanery. Nearly 300 ladies and gentlemen partook of this collation. The poor of the city shared largely in the liberality of the day, which will long be remembered in Peterborough. The Lord Bishop of Gloucester has been requested, by the subscribers, to publish the sermon; and his Lordship has, we believe, kindly consented to comply with the request.

**NEW CHURCH.**—The New Church at Colford, Gloucestershire, has been consecrated by the Bishop of the Diocese, who preached on the occasion; afterwards a collection was made, amounting to upward of 100*l*. The Church, which has been built chiefly by private subscriptions, aided by a grant from the Society for promoting the Enlargement and Building of Churches, is a neat Gothic structure, and is capable of containing about 500 persons. Upwards of 400 of the sittings are declared free for ever.

## CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Miller, M. H. ....	Chapl. to the Duke of Buccleugh.
Walker, Thomas Horatio ....	Domestic Chapl. to the Marquis of Cholmondeley.
Walkey, Charles Collins ....	Head Mast. of Lucton School, Herefordshire.

## PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Abbott, John .....	Meavy, R.	Devon	Exeter	Lord Chancellor
Best, Hon. Samuel.	{ Blandford, St. Mary, R. to Abbotts Anne, R.	Dorset Hants	Bristol Winchest.	Sir J. Burrough, Knt.
Biscoe, Robert ....	{ North Littleton, C. and South, C.	Worcester	Worcester	Chr. Ch. Oxford
Blencowe, Edw. E. .	West Walton, Med. R.	Norfolk	Norwich	Lord Chancellor
Bligh, Reginald ....	Cockfield, R.	Suffolk	Norwich	St. John's C. Camb.
Carr, James .....	{ Durham, St. Giles, P. C. to South Shields	Durham	Durham	{ M. of Londonderry D. & C. of Durham
	Deanery in Cath. Church of York			The King
Cockburn, W. D.D.	to Thornton, V.	E. York	{ P. of D. & C. of York.	Dean of York
	Helperthorpe, V.		York	
Duntze, — ....	{ and Weaverthorpe, V.	E. York	{ P. of D. & C. of York	D. & C. of York
Hastings, Henry J. .	Areley Kings, R.	Worcester	Worcester	R. of Martley
Hind, Richard ....	Luddington, R.	Leicester	Lincoln	Lord Montagu
Jones, Daniel .....	Caerleon, V.	Monm.	Lland.	{ Archd. and Ch. of Llandaff
Larden, Geo. Edge .	Doverdale, R.	Worcester	Worcester	Mrs. M. Oldham
Maude, F. ....	Longridge, C.	Lancaster	Chester	Sir H. Hoghton, Bt.
Ridsdale, Robert ..	{ Kirdford, V. to North Chapple, R.	Sussex	Chichest.	Earl of Egremont
Roberts, John P. .	{ Great Hampton, P. C. to Minor Can. in Cath. Church of Chichester	Worcester	Worcester	Chr. Ch. Oxford
Robinson, Francis ..	Stoughton Parva, R.	Beds	Lincoln	Corp. Chr. Coll. Oxf.
Routledge, John ..	Cranaley, V.	Northam.	Peterboro'	G. C. Rose, Esq.
Salmon, Henry ..	{ Hartley Wintney, V. to Swarraton, R.	Hants	Winch.	{ Lady St. John Mild- may
Sharpe, William ....	Cromer, V.	Norfolk	Norwich	Alex. Baring, Esq.
Shaw, Robert Wm. .	Cuxton, R.	Kent	Rochester	Bishop of Ely
Skeeles, Geo. John .	Kirkby Underwood, R.	Lincoln	Lincoln	Bishop of Lincoln
	{ Can. Res. in Cath. Church of Lincoln & Kingston Deverell, R.			Bishop of Lincoln
Thynne, Lord John	{ and Street, R. with Walton, C.	Wilts	Sarum	{ Marquis of Bath
	to Preb. in Coll. Church of Westminster	Somerset	B. & W.	
Walkey, Charles C. .	Lucton, C.	Hereford	Hereford	The King Govs. of Lucton Sch.

Name.	Preferment.	County.	Diocese.	Patron.
Walters, Charles ..	Bramdean, R.	Hants	Winch.	Bp. of Winchester
Webb, William ....	Tixall, R.	Stafford	Lichfield	
Wheler, Hen. Trevor	Pillerton, V.	Warwick	Worcester	Rev. Francis Mills

## CLERGYMEN DECEASED.

Boughton, Wm. ....	Blockley, V.	Worcester	Worcester	Bp. of Worcester
Cobbold, Thomas ..	{ Ipswich, St. Mary Tow. C. and Wilby, R. and Woolpit, R.	{ Suffolk	Norw.	{ The Parishioners Rev. N. White Rev. T. Cobbold Dr. Busby's Trustees nom. a Westminster Stud. of Chr. Ch. Oxford
Gardner, Thomas ..	Willen, V.	Bucks	Lincoln	
Gomm, William ..	{ Bramdean, R. and Ham, R.	Hants	Winch.	{ Bp. of Winchester
Hussey, William ..	Sandhurst, R.	Wilts	Salisb.	
Jayne, Thomas ....	Rendcomb, R.	Kent	Cant.	Abp. of Canterbury
Jolland, Woolley ..	Louth, V.	Gloster	Gloster	Jos. Pitt, Esq.
Parkinson, Robert ..	Longridge, C.	Lincoln	Lincoln	{ Preb. of Louth in Cath. Ch. of Lincoln
Phillimore, Joseph .	{ Orton-on-the-Hill, V. with Twycross, C.	Lancaster	Chester	Sir H. Hoghton, Bt.
Pywell, G. ....	Luddington, R.	Leicester	Lincoln	Bishop of Oxford
Roberts, Richard ..	{ Sporle, V. with Palgrave Parva, R.	Leicester	Lincoln	Lord Montagu
Webster, Richard ..	Aston-le-Wall, R.	Norfolk		
		Suffolk		{ Norwich Eton College
		Northam.	Peterboro'	St. John's Coll. Oxf.

## UNIVERSITY INTELLIGENCE.

## OXFORD.

## ELECTIONS.

Henry Horn, B.A. of St. John's College, and William Robert Freemantle, B.A. of Christ Church, have been elected Probationary Fellows of Magdalen College; and the following gentlemen have been admitted Demies of that Society:—  
Edward Meyrick, County of Wilts.  
Edm. Ward Pears, Diocese of Winchester.  
George Charles Hall, County of Gloucester.  
John Hallett Hotham, Diocese of Norwich.

Bernard Smith, County of Lincoln.  
Charles Read, County of Oxford.

The Rev. Lewis Purbrick, M.A. of Christ Church, has been appointed Chaplain of All Souls' College, in the room of the late Rev. Mr. Gutch.

At an election of Scholars from Abingdon School to Pembroke College, the successful candidates were, William Price, William Elias Taunton, and Charles Tombs, all on Sir Thomas Tesdale's foundation. The two last Founder's kin.

## CAMBRIDGE.

## MARRIED.

At Worplesdon, Surrey, the Rev. George John Dupuis, Fellow of King's College, to

Julia Maria, fourth daughter of the Rev. W. Roberts, Vice-Provost of Eton, and Rector of Worplesdon.

## NOTICES TO CORRESPONDENTS.

If the Clergy, on accepting additional preferment, would, when announcing it, at the same time say what they have resigned, it would prevent the otherwise unavoidable error, in which we may occasionally fall, of verbally making them large pluralists.

We beg "E. S." and "S. S." to accept our thanks; the correction shall be made in the proper place.

The following notice was accidentally omitted to be placed at the end of Mr. Lebas' Life of Bishop Middleton:—"The Drawings of the Syrian Churches mentioned by the author, in a note at page 312 of the first volume, have been omitted through unforeseen circumstances in the progress of printing the work."

"A. Z." shall be taken into consideration.